

THE

MISSIONARY HERALD.

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No. 1.

BRIEF VIEW OF THE MISSIONS OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

THE Annual Report of the Board comes into the hands of but a small part of those, who patronise the missions of the Board, though it is sent over the country so as to be accessible to nearly or quite all. The printing of a very large number of copies would not be expedient, on account of the expense. It has therefore been found desirable to insert an abstract of the more important matters of the Report in the *Missionary Herald*. Such an abstract will now be given of the last, or 22d, Report, read at the annual meeting in October, 1831.

MISSIONS.

THE missions under the direction of the Board are in INDIA—CHINA—the MEDITERRANEAN—the SANDWICH ISLANDS—and the NORTH AMERICAN INDIANS.

India.

The missions are in *Bombay*, one of the Presidencies of British India, and in the northern district of *Ceylon*. The first was commenced in the year 1813; the second, in the year 1816.

BOMBAY.

Allen Graves, Cyrus Stone, William Ramsey, Hollis Read, *Missionaries*,* and their wives; David O. Allen and William Hervey, *Missionaries*; James Garrett, *Printer*, Mrs. Garrett; and Cynthia Farrar, *Superintendent of Native Female Schools*.

Mr. and Mrs. Graves are on the Neilgherry Hills, in pursuit of health. Mrs. Allen died on the 5th of February, and Mrs. Hervey on the 3d of May. Vol. xxvii, pp. 365, 378. Messrs. Ramsey, Read and Hervey, with their wives, joined the mission in the early part of the year 1831. The Report contains a general view of the progress of Christian missions in this Presidency since the commencement of the American mission in 1813.

It is about eighteen years since the American missionaries first landed in Bombay. The na-

tives had then never heard the gospel preached in their own tongue. No part of the scriptures had been translated. Nothing had been done to attract attention to the Christian religion. Indeed, when Hall, Newell, and Nott first took their stand in Bombay,—without a knowledge of the language; without books, or printing-press, or schools; without a chapel; without the countenance of government, and wholly unknown to the native population; when they contemplated the structure of society, so artificial and so connected with the idolatrous systems of religion; and also the laws of India, which made the forfeiture of property the penalty for renouncing Hindooism, or Islamism;—they must have regarded the visible and tangible results of their labors as certainly remote. And so they did. But the note of preparation was heard, immediately on their arrival. The language was acquired; the New Testament and some portions of the Old were translated and printed; books for elementary instruction, and tracts of various descriptions, were published; schools were established; a chapel was built in the centre of Bombay, and opened regularly for Christian worship; the markets and other public places were frequented for conversation and preaching; journeys were taken, and schools multiplied.

After twelve years, Mr. Hall declared it to be his conviction, that the facilities for employing the appointed means of salvation among the people had multiplied ten fold since his arrival in 1813.

The means are now still greater, and they are continually increasing. There are eight missionary stations within the Presidency of Bombay, connected with no less than five different societies in Great Britain and America;—a fact which makes it delightfully certain that a vast amount of benevolent interest, in different parts

* The term *Missionary* is used to denote an ordained preacher of the gospel.

of the Christian world, is concentrated upon the Mahratta people. And in the city of Bombay itself there are, also, seven societies of various names, formed expressly for co-operating with kindred institutions in Great Britain in spiritually illuminating that part of India. The government, too, notwithstanding the complaints of natives that the divine origin of their religion and its obligations are publicly denied, tolerates the Christian missionary in every part of the country, and protects him in his labors.

There has been no material change in the labors of the missionaries, or the number and character of the schools. The native attendance at the chapel had somewhat increased. The schools, of which there were 17 for boys and 18 for girls, comprised about 1,000 boys, and not far from 500 girls.

Seventy-eight of the boys had Mohammedan parents, and 130 were of Jewish origin. Ten of the boys' schools were in different villages on the continent; the others, with all the female schools, were on the island of Bombay. It is an interesting fact, that most of the schools on the continent are under the instruction of Jewish teachers, who disallow the observance of heathenish customs in their schools. These schools exert a favorable influence on the character of the villages where they are situated, and the missionaries justly regard them as so many lights burning amidst the deep spiritual gloom which covers the country. They are an important means of preparing the way for the publication of the gospel, whether that publication be made through the medium of conversation, preaching, or the press.

Six of the female schools are patronised by the Bombay district committee of the Society for Promoting Christian Knowledge.

The amount of printing executed at the mission press during 1829 and until Nov. 20th, 1830, is exhibited in the following table.

	Copies.	Pages.
In 1829,	26,000	1,087,000
In 1830,	35,800	1,136,700
In Mahratta,	61,800	2,323,700
In English,	41,729	772,501
Total,	103,520	2,996,201

Or nearly 3,000,000 of pages in little more than twenty-two months. The whole amount of printing executed at Bombay from April 1817 to the close of 1830, was about 10,000,000 of pages.

Only about 10,000 of the above mentioned 103,520 copies were printed at the expense of the mission. The British and Foreign Bible Society and its Auxiliary at Bombay defrayed the expense of printing the scriptures in Mahratta; and the Bombay Auxiliary Tract Society, which was organized four years ago, paid the cost of tracts for gratuitous distribution.

Some of the natives, and among them three brahmins, profess to be serious inquirers into the truth of the Christian religion, and hopes are entertained concerning a few, that they have been renovated by the Spirit of God.

CEYLON.

BATTICOTTA:—Benjamin C. Moigs and Daniel Poor, *Missionaries*, and their wives.

Gabriel Tiasera, *Native Preacher and Tutor in the Seminary*; Nathaniel Niles, *Native Preacher*; Ebenezer Porter, *Superintendent of Schools*; P. M. Whelpley, *Native Medical Attendant on the Seminary*; Samuel Worces. r, John Griswold, I. W. Putnam, and others, *Teachers*.

TILLIPALLY:—Levi Spaulding, *Missionary*, and Mrs. Spaulding.

Timothy Dwight, *Teacher in the Preparatory School*; John Codman, *Assistant Teacher*; Seth Payson, *Native Assistant*; Charles Hodge, *Catechist*; Azel Backus, Cyrus Kingsbury, and others, *Readers*.

ODDOOVILLE:—Miron Winslow, *Missionary*, and Mrs. Winslow.

Charles A. Goodrich, *Native Preacher*; Nathaniel, *Catechist*; Saravary Mottow, *Superintendent of Schools*; Rufus W. Bailey, *Teacher in the English School*; John B. Lawrence, *Reader*.

PANDITERIPO:—John Scudder, M. D. *Missionary*, and Mrs. Scudder.

Native Helpers not reported.

MANEPI:—Henry Woodward, *Missionary*, and Mrs. Woodward.

Sinnatumbay, *Catechist*; Nathaniel, *Superintendent of Schools*; C. A. Goodrich, *Teacher of English*; Catheraman and Tunber, *Readers*.

EDUCATION.—This is conducted in a Theological School, Seminary, Boarding Schools, and Free Schools, in which are the following number of scholars.

Theological School,	20 scholars.
Mission Seminary,	91
Academy for Boys,	51
Academy for Girls,	37
Free-Schools,	3,367
Whole number,	3,566

The *Theological School* is under the care of Mr. Winslow, and is composed chiefly of young native men, who, having completed their course in the Seminary, are employed on a salary as assistants in the mission. They pay the expenses of their own board and clothing, and divide their time between teaching and study. Their services are important, and their progress in learning, especially in the knowledge of the scriptures, is highly gratifying and auspicious. A few have received license to preach the gospel.

Mr. Poor is Principal of the *Seminary*. The first class contains 22, the second, 20, the third 19, the fourth 30. Including those who have finished their studies, and are employed as teachers in the Seminary, the number is 102.

The principal building is called Otley Hall, in honor of Sir Richard Otley, chief justice of Ceylon, corresponding member of the Board, and for ten years past an influential and liberal patron of the mission. This edifice, including virandah-rooms erected on one side and end, is 109 feet in length and 66 in breadth. Its height is two stories. It is designed for public examinations, lectures, the library, &c. A sufficient number of rooms has been erected within the college yard to accommodate one hundred students.

The Seminary has been furnished with a respectable philosophical and other apparatus. The pneumatical and mechanical instruments, with the orrery and telescope, have been found particularly useful in illustrating various branches of study, which could not be effectually taught without such helps; especially where the prejudices to be encountered are so inveterate, as not readily to yield even to ocular demonstrations.

The mission library contains more than 600 volumes, (besides class-books procured for the Seminary,) and is in general well selected. The members of the Seminary have the use of this library.

The sum of \$5,372 has been collected for this institution among the friends of learning and religion in Ceylon and India, all of which has been

expended in erecting the necessary buildings. The residue of the expenditures for buildings, together with the cost of books and apparatus, the board and clothing of the students, the pay of the teachers, and the salary of the principal, has been provided for from the Treasury of the Board.

The study of English, and of various branches of science principally in that language, occupies about two-thirds of the time of the students, and Tamul literature the remainder. The published journals of the Principal shew in what manner these studies are affecting the system of Tamul superstition.

Boarding Schools. The one at Tillipally contained 51 boys at the close of 1830. The one at Oodooville contained 37 girls, of whom seven were members of the church.—It is a singular fact, stated by Sir Richard Outley to be peculiar to the district of Jaffna which contains the mission stations, that the landed property is principally vested in the females.

Free-Schools. The number of free-schools connected with the five stations is 89, containing 2,732 boys, and 635 girls; or, 3,367 in the whole.

PREACHING, etc. Each of the five missionaries has a congregation of natives on the Sabbath varying in numbers from two to five hundred—composed chiefly of the children and youth belonging to the schools. The native preachers, though received with less respect and attention than the missionaries themselves, are useful helpers in the publication of the gospel in the high-ways and villages.

The Mission Church contains 143 native members in regular standing.

The mission has been repeatedly blessed with effusions of the Holy Spirit. Previous to the year 1824, thirty-four natives had been received into the mission church. During the first three months of that year, the mission was visited with very special divine influence, and 41 natives were added to the church. Another time of refreshing was experienced near the close of the same year; and there were hopeful conversions in the succeeding years. A third revival of religion was experienced near the close of the year 1830, as the first fruits of which 34 natives were added to the church in the April following.

All the buildings at the station of Manepy, with the principal part of Mr. Woodward's effects, were consumed by fire March 30, 1831.

China.

Elijah C. Bridgman and David Abeel, *Missionaries*.

Mr. Bridgman's time is devoted chiefly to the acquisition of the language. Mr. Abeel has entered the service of the Board, and gone to explore the state of religion among the degenerated Dutch churches in that part of the world, and also the facilities for missionary effort in the kingdom of Siam.—A printing press has been sent out for the use of the China mission.

Mediterranean.

The several branches of this mission are in *Malta, Greece, Syria, Constantinople*, and to the *Jews of Turkey*.

MALTA.

Daniel Temple and Eli Smith, *Missionaries*; Homan Hallock, *Printer*; Mrs. Temple and Mrs. Hallock.

Malta is the book-manufactory for the whole mission, as well as a central point of intercourse and union. The library collected at this station is already valuable, both in the materials and helps for translations. There are three printing-presses, two of which are in constant use. There are founts of type for printing in English, Italian, Greek, Greco-Turkish, Armenian, Armeno-Turkish, and Arabic. The printing, however, has been chiefly in the Italian, modern Greek, and Armeno-Turkish languages, the last being the Turkish language written in the Armenian character. The press has ever been perfectly secure in Malta, and has operated without any embarrassment from the government, though the publications have been subject to a mild and tolerant censorship.

No regular and full report of the publications at the Malta press since the year 1829, has been received. Among the works subsequently printed are known to be the following: viz. one of 48 pages, called the Child's Assistant; a small arithmetic; a simple grammar of the modern Greek; Pincock's catechism of Greek history, with remarks, containing about 150 pages; and a reading book of about the same size, made up of interesting and useful selections. The lives of Joseph, Abraham, Moses, Samuel, Esther, and Daniel, had also been printed, or were in the press; and Mr. Temple was employed, when he last wrote, in making selections of the most important events and narratives recorded in the Old Testament, for the use of the schools in Greece. In these works he has the valuable assistance of Mr. Nicholas Petrokokino, who was educated by the Board in this country; and there can be scarcely a doubt but they will be popular and useful among the people for whom they are designed.

But the most important work executed at the Malta press, during the last year, was the translation of the New Testament in the Armeno-Turkish language. The printing of this was commenced on the 8th of January 1830, and the last sheet was corrected in the press before the expiration of January 1831. This translation was prepared by Mr. Goodell from one made by himself, with the aid of the Armenian bishop Carabet, from the original Greek, and another made at Constantinople, from the Armenian version, under the superintendence of Mr. Leeves, agent of the British and Foreign Bible Society; and was carried through the press by Mr. Goodell, at the expense of that noble institution.

The whole amount of printing performed at Malta since July 1822, cannot be less than 12,000,000 of pages.

GREECE.

Jonas King, *Missionary*, and Mrs. King.

Mr. King has removed from Tenos to Athens. While at Tenos he supported and superintended a school of 60 or 70 females, and distributed many copies of the New Testament. In this school he freely expounded the scriptures.

Athens is the place, which Mr. King has been desirous, ever since he entered Greece, of making the centre of his operations. But in the autumn of last year, there being a prospect of its speedy evacuation, Mr. King visited that celebrated spot, and made arrangements for his future residence. In April of the present year, he made a second visit to Athens and opened a Lancasterian school for both sexes, at the head of which he placed Niketoplos, formerly master of the

Orphan school at Ægina, and author of an epitome of the gospels printed at Malta. On the 30th of May, this school contained 176 scholars of both sexes. The Committee have sent Mr. King 500 slates and a proportionate number of pencils, and he will be amply furnished with school-books from the press at Malta. He expected to have opportunity to supply many small schools in Attica, Thebes, and other parts of continental Greece, with books, and thinks it will soon be desirable to establish a college in the renowned seat of ancient learning, where he is now residing.

The school at Syra, under the superintendence of Doct. Korek, Church missionary, in the commencement and partial support of which the Board has been concerned, have been of great service to the cause of education in Greece, especially in the islands called the Cyclades. Syra is one of these islands, opposite Tenos. The schools are three in number.

	Scholars.
The Lancasterian Boys' school, containing	275
The Boys' Scientific school, containing	34
The Girls' Lancasterian school, containing	295
In all,	534

The three schools have grown out of the one established in January 1823, by Mr. Brewer, at the expense of the Board. When Mr. Brewer was about returning to this country, he gave that school into the hands of Dr. Korek. In the summer of 1829, there were 330 scholars of both sexes. The house for the school was erected by the government and people, and the salary of the Greek master, since the expiration of the first three months, has been paid by the Greeks. In 1829, another school-house was reared by the Greeks, with some foreign aid, having two apartments—one for the accommodation of females, the other for a scientific school for boys. A great increase of pupils was the consequence of this division. The teacher of the female school, a Greek young woman, has derived her wages from the Treasury of the Board; and all the three schools were under the free, personal superintendence of Doct. Korek and his associate Mr. Hildner, until the close of the last year. They have since experienced considerable embarrassment in their relations to these schools, from circumstances growing out of the policy of the government. It should be stated, however, that the connection, which these schools have had with the government, were the result of necessity, not of choice and design.

The Committee have never had any thought of embarrassing their operations in Greece, by any sort of connection with the Greek government. They were long doubtful, indeed, what measures were expedient. The inquiries addressed to the President of Greece in the spring of 1829, were merely for the purpose of gaining information, and they elicited some facts, which deterred the Committee from a class of expenditures, that would have been in accordance with the popular feeling then pervading our community, but might have proved a fruitful source of disappointment and regret. The Committee resolved to direct almost their whole efforts, for a time, so far as Greece was concerned, to the production of books for elementary instruction, and to the introduction of these into the schools of that country. This they believe to be within their commission to publish the gospel to every creature, and the most direct and effectual

method of obeying this command, which the providence of God has placed within their power; and his merciful guidance they would acknowledge with heartfelt gratitude. The Committee are now ready to provide Mr. King with an associate, and to authorise the establishment of schools, where they will not interfere with those instituted by the government.

SYRIA.

Isaac Bird and George B. Whiting, *Missionaries*, and their wives.

Messrs. B. and W. resumed the mission in Syria in May 1830, and were received by many of the natives with the usual friendly salutations. Among those who received them gladly, were a few young men, over whom the missionaries had rejoiced in former years as the fruits of their labors, and who appeared to have remained steadfast in the faith, and to have honored the gospel by their lives. The adherents of the Romish church began immediately to oppose, as in former years.

Mr. Whiting is employed in learning the Arabic language. Mr. Bird is occupied in scattering the seeds of divine knowledge, which fall, like those of the sower in the parable, upon every description of soil. Among all classes of the people, there is a distressing apathy on the subject of education, as that does not enter at all into the ecclesiastical or civil policy of the country. There is but little demand for the Arabic copies of the word of God, though from twelve to twenty persons meet the missionaries every Sabbath for the purpose of reading a few chapters in the New Testament, which is accompanied by brief expository and practical remarks. Many are believed to be dissatisfied with the religion taught in their churches, and it is generally conceded, that there is no such thing as vital godliness found in the country. Indeed a great amount of preparatory labor is yet to be performed, before the foundations of the spiritual temple can be laid, and the walls begin to rise.

CONSTANTINOPLE.

William Goodell and H. G. O. Dwight, *Missionaries*, and their wives.

Mr. Goodell was instructed to leave Malta as soon as he had carried his Armeno-Turkish version of the New Testament through the press, and take up his residence at Constantinople, where he would be more favorably situated for exerting an influence upon the Armenians, and determining the value of his translation. This was in accordance with a plan of operations concerted at Malta, in the year 1829. Accordingly he embarked for Constantinople, with his family, on the 21st of May, in the Banian, captain Smith, which was to touch at Smyrna. He arrived at Smyrna on the 29th of May, and at Constantinople on the 9th of the following month. Before leaving Malta, Mr. Goodell had commenced a translation of the Hebrew scriptures into the Armeno-Turkish; and the prosecution of this important work will continue to occupy a portion of his time.

Mr. Dwight, after completing his arduous exploring tour through Armenia and the neighboring countries, in company with Mr. Smith, proceeded to Malta; but is expected to become associated, for the present, with Mr. Goodell.

Exploring Tour in Armenia.

This occupied the year previous to May 25, 1831, and extended from Constantinople, through Tocat, Erzerroom, Kars, Tiflis, Shousha, Erivan, Etchmiazin, Tebrez, and from thence through Bayazid to Trebizonde on the Black Sea, and thence by water to Constantinople.

Messrs. Smith and Dwight, always courageous and enterprising, prosecuted their object without rashness, until they appear to have ascertained satisfactorily what is practicable and expedient, and what is not, for American Christians to attempt for the religious improvement of the Armenians in the Russian and Turkish dominions, and also with respect to considerable bodies of Nestorians on the south. The larger portion of the results is yet to be submitted, with the facts by which they are sustained, which will probably be done personally by Mr. Smith, during a visit he is about making to his native land. But enough is known already to prove the expediency of the enterprise, and to justify all the costs, labors, and risks it has occasioned.

JEWS IN TURKEY.

William Gottlieb Schaffler, *Missionary.*

Mr. Schaffler has gone to Paris, where he will spend three or four months in completing his preparatory studies, and then proceed to Turkey. His central position is expected to be Constantinople. He is supported by the Ladies Jews Society of Boston and Vicinity.

General View.

The missionaries of the Board have traversed a vast extent of country around the Mediterranean. We may trace their routes from Tripoli to Tunis—from Alexandria to Thebes in Upper Egypt—from Cairo through the desert to Gaza—through almost every district of Palestine—from Beyroot in Syria across the mountains of Lebanon to Damascus—thence to Aleppo and Antioch—thence down the shore to Beyroot—from the ancient Tarsus through the southern provinces of Asia Minor to Smyrna—from thence through the central district of the same country to Cæsarea—from Smyrna through the country round about which embraced the Seven Churches—from Smyrna to the Bosphorus—from Constantinople through the northern provinces of Asia Minor to Erzerroom in Armenia—thence to Tiflis among the mountains of Caucasus—thence through the northern parts of Persia—thence through the inhospitable region of the Koords, and through Armenia, to Trebizonde on the Black Sea. We may trace their route, also, in Europe, to five of the seven Ionian Islands, throughout the Peloponnesus, in Attica, and to many islands in the *Ægean*.

We now know, to a great extent, the physical, intellectual, moral, and religious condition of those countries. We know what kind of moral power is most needed and most likely to succeed. We know what places are most accessible and most promising. We know, far better than we did six years ago, how to economize and direct our labors. But little more exploring, at the expense of long and hazardous journeys, now remains to be done in that part of the world. The missionaries may now locate and concentrate their influence. The press may operate with greater certainty in its various languages. Books

may be distributed with greater judgment, and far less danger of loss. In short, our operations for the spiritual benefit of the degenerate churches of the East, may be conducted with a most important knowledge of the work we have to do, of the obstacles to be encountered, and of the peculiar reasons for anticipating ultimate success.

Sandwich Islands.

1. ISLAND OF OAHU.

HONOLULU:—Hiram Bingham and Ephraim W. Clark, *Missionaries*; Gerrit P. Judd, *Physician*; Levi Chamberlain, *Superintendent of Secular Concerns*, and *Inspector of Schools*; Stephen Shepard, *Printer*, with their wives, and Miss Mary Ward.

2. ISLAND OF HAWAII.

KAILUA:—Asa Thurston and Artemas Bishop, *Missionaries*, and their wives.

WAIKAE:—Joseph Goodrich, *Missionary*, and Mrs. Goodrich.

WAIKAE:—Samuel Ruggles, *Missionary*, and Mrs. Ruggles.

KAAVALOA:—Now vacant.

3. ISLAND OF MAUI.

LAHAINA:—William Richards, Lorin Andrews, and Jonathan S. Green, *Missionaries*, with their wives, and Miss Maria C. Ogden.

4. ISLAND OF TAUAI.

WAIKAE:—Samuel Whitney and Peter J. Gulick, *Missionaries*, and their wives.

A third reinforcement sailed from New Bedford in the ship *New England*, captain Parker, on the 28th of December 1830, consisting of

Dwight Baldwin, Reuben Tinker, and Sheldon Dibble, *Missionaries*; Andrew Johnstone, *Superintendent of Secular Concerns*; and their wives.

On the 26th of November 1831, a fourth reinforcement sailed from the same place, in the ship *Averick*, captain Swain, consisting of nineteen persons.

John S. Emerson, David B. Lyman, Ephraim Spaulding, William P. Alexander, Richard Armstrong, Cochran Forbes, Harvey R. Hitchcock, and Lorenzo Lyons, *Missionaries*; Doct. Alonzo Chapin, *Physician*; and their wives; and Edmund H. Rogers, *Printer*.

Some of the missionaries in both of these reinforcements were destined to form a new mission in the *Washington Islands*.

Schools.—There are about 900 schools in the Sandwich Islands, instructed by as many native teachers. The number of readers and learners on the islands is estimated at 50,000. The readers are not all now members of the schools. A view of the schools is given in the following table.

<i>Islands.</i>	<i>Schools.</i>	<i>Readers.</i>	<i>Scholars.</i>
Oahu,	210	3,061	6,635
Maui,	264	5,605	10,738
Molokai,	33	603	1,485
Lanai,	10	206	506
Kahoolawe,	1	14	31
Tauai,	about 90	2,500	about 5,500
Hawaii,	about 300	about 9,000	at least 20,000
	908	20,989	44,895

The missionaries feel the importance of raising the qualifications of the schoolmasters. Schools have been instituted for them in various places, under the immediate instruction of the missionaries, their wives, or the single females connected with the mission. Here are taught reading, writing, and arithmetic. Soon geography will be added, and the first principles of astronomy; and, in process of time, other fields of science will be opened upon the astonished minds of the islanders.

Printing. The mission press at the Sandwich Islands commenced its operations on the first Monday in January 1822. From that time, when the language was just beginning to assume a written form, until March 20, 1830, scarcely ten years after the mission was commenced, 22 distinct books had been printed in the native language, averaging 37 small pages, and amounting to 387,000 copies, and 10,287,800 pages. This printing was executed at Honolulu, where there are two presses. But besides this, 3,345,000 pages in the Hawaiian language have been printed in the United States, (viz. a large edition of the gospels of Matthew, Mark, and John,) which swells the whole amount of printing in this time, for the use of the islanders, to 13,632,800 pages. Reckoning the 22 distinct works in a continuous series, the number of pages in the series is 832. Of these, 40 are elementary, and the rest are portions of scripture, or else strictly evangelical and most important matter, the best adapted to the condition and wants of the people that could be selected under existing circumstances.

Perhaps never, since the invention of printing, was a printing press employed so extensively as that has been at the Sandwich Islands, with so little expense, and so great a certainty that every page of its productions would be read with attention and profit.

Improvement of the People in Knowledge, Morals, Religion, etc. Nothing more will be attempted, than to present the more remarkable facts.

The language of the islands has been reduced to writing, and in a form so precise, that five vowels and seven consonants, or twelve letters in the whole, represent all the sounds which have yet been discovered in the native tongue. And as each of these letters has a fixed and certain sound, the art of reading, spelling, and writing the language, is made far easier than it is with us.—About one-third part of the people in the islands have been brought into schools, and one half of these have been taught to read. Many are able to write, and some are versed in the elementary principles of arithmetic.—Nine hundred of the natives are employed as schoolmasters.—The historical parts of the New Testament, and selections from the Old, and summaries of Christian doctrines and duties, have been printed in the native language, and placed in the hands of some thousands of the natives.—The government of the islands has adopted the moral law of God, with a knowledge of its purport, as the basis of its own future administration; and the Christian religion is professedly the religion of the nation. Indeed most of the chief rulers are members of the visible church of Christ.—Special laws have been enacted, and are enforced, against murder, theft, licentiousness, retailing ardent spirits, Sabbath breaking, and gambling.—The Christian law of marriage is the law of the land.—Commodious houses for public worship have been erected by the principal chiefs, with the cheerful aid of the people, in the places of

their residence; and when there is preaching, these chiefs regularly and seriously attend, and their example is followed by great numbers of their subjects.—Churches are gathered, as with us, wherever there are pastors to take the care of them, and accessions are made to them, from time to time, of such as we may reasonably hope will be saved.—In one small district, which, but a few years since, rung through all the length and breadth of it with the cries of savage drunkenness, a thousand people have associated on the principle of entire abstinence from the use of intoxicating liquors.—Moreover, in that same district and in two others, with a united population of perhaps 40,000, where the morals were as degraded, a few years ago, as anywhere on earth, a fourth part of the inhabitants have formed themselves into societies for the better understanding and keeping of God's holy law, and require unimpeachable morals as a condition of membership in their several fraternities.

All these are believed to be facts. And they are traceable wholly to the blessing of God on the establishment of a Christian mission on those islands, a little more than eleven years ago.

A moment's reflection, however, is sufficient to show, that after all the work of evangelizing and civilizing those islands is but just commenced. The nation is yet in its infancy. It is just beginning to understand the advantages of the social state. The elements of individual improvement, and domestic happiness, and national order and prosperity, have been introduced, and the contrast between the former and present condition and character of the nation, as such, is great in almost every respect. Yet very few have done more than merely to cross the threshold of knowledge. Three-fourths of those, who are capable of learning to read, have yet to acquire the art. A collection of all the books in the language would not contain as much matter, as there is in one volume of the *Missionary Herald*. Salvation through the Lamb that was slain, is brought within the reach of thousands, and many have fled and are fleeing to lay hold on the hope set before them; but how few are their helps, compared with those which we have, and with what they ought to possess. The regular preaching of the gospel is enjoyed by not more than one-fourth of the inhabitants. The rest see only a few rays of heavenly light.

North American Indians.

The Board have missions among the *Cherokees*, *Chickasaws*, *Choctaws*, *Arkansas Cherokees*, *Osages*, *Stockbridge Indians* near Green Bay, at *Mackinac*, among the *Ojibeways* southwest of Lake Superior, the *Indians in Ohio*, and *Indians in the State of New York*.

CHEROKEES.

Begun in 1816: eight stations, five missionaries, eight male and twenty female assistants, and one native preacher.

BRAINERD. John C. Elsworth, *Teacher and Superintendent of Secular Concerns*; John Vall, *Farmer*; Ainsworth E. Blount, *Farmer and Mechanic*; Henry Parker, *Miller*; with their wives: Miss Delight Sargent, *Teacher*.

CARMEL. Daniel Butrick, *Missionary*; Isaac Proctor, *Teacher and Catechist*; with their wives.

CREEKPAT. William Potter, *Missionary*; Mrs. Potter: Miss Erminia Nash, *Teacher*.

HIGHTOWER. John Thompson, *Missionary*; Mrs. Thompson: Miss Catherine Fuller, *Teacher*.

WILLSTOWN. William Chamberlin, *Missionary*; Sylvester Ellis, *Farmer*; with their wives: Mrs.

Hoyt, *Widow of Rev. Ard Hoyt*; John Huss, *Native Preacher*.

HAWEIS. Elizur Butler, *Physician and Catechist*; Mrs. Butler; Miss Nancy Thompson and Miss Flora Post, *Assistants and Teachers*.

CANDY'S CREEK. William Holland, *Teacher and Catechist*; Mrs. Holland.

NEW ECHOTA. Samuel Austin Worcester, *Missionary*; Mrs. Worcester; Miss Sophia Sawyer, *Assistant*.

Preaching, Churches, &c. Public religious meetings are held at each of the stations on the Sabbath, and occasionally during the week; and Mr. Butrick and Mr. Chamberlin have itinerated and preached extensively in the Cherokee villages. Unusual seriousness has prevailed at Brainerd, Carmel, Creeks, and Haweis; and it is hoped that twenty or twenty-five have been renewed by the Spirit of God, some of whom were distinguished opposers. A number of the inquirers were formerly members of the mission schools. A new meeting house has been erected at Haweis, and another at Willstown, the labor and expense of which were almost entirely borne by the Indians.

There are now eight churches at the several stations occupied by this mission, embracing in the whole, last December, 219 members; of whom 167 were Cherokees, and the remainder were of African descent, or white persons residing in the nation. During the past year three were added to the Church at Carmel, and one that had been cut off has been restored, three have been added at Haweis, and two or three other persons propounded; and six have been added at Creeks. The church at this last place has been more signally blessed with the influences of divine grace, than during any previous year.

Education. The school at Brainerd has not yet been resumed since the burning of the buildings in 1829; though the preparations for opening it again are nearly completed. This mission had under its care, on the first of June last, when they were interrupted by the enforcement of the law of Georgia excluding white residents, seven schools containing about 150 pupils; about 80 of whom were boarded in the mission families.

By an estimate made early last winter, it appeared that there were more than 200 Cherokees, excluding females, and all of the other sex who could barely read and write, who had obtained an English education sufficient for the transaction of ordinary business; of whom more than 130 had been instructed wholly within the nation, and about 44 had received their education chiefly abroad. Most of those who were educated in the nation were instructed in the schools supported by the Board. Including those who have emigrated to the Arkansas, or have deceased, the whole number of males and females, who have received an English education adequate to the transaction of the ordinary business of life, is probably not less than 300; besides nearly as many more, most of whom can read and write in English. Others have been in various ways and degrees benefited by their connection with the mission schools. An increasing desire among the people to have their children educated is very apparent.

A Cherokee Sunday School Union has been organized, embracing six schools, eight teachers, and 113 scholars.

Printing and Distribution of Tracts. During the year a second edition of the Cherokee Hymn book has been called for and 1400 copies have been printed; making, with the first edition, 2,200 copies. The number of hymns was in-

creased from 33 to 58. This edition is also nearly exhausted. Of the gospel of Matthew 1,000 copies have been printed, and a second edition is needed, and is ready for the press. Three thousand copies of a tract of twelve pages, consisting principally of historical extracts from the Old and New Testaments, has been printed, and another of a similar character and the same size is ready for the press. These have been prepared by Mr. Worcester and Mr. Boudinot, and have been extensively circulated in all parts of the nation. Societies have been formed by the Cherokees themselves to purchase them for gratuitous distribution.

State of the people. The mission among the Cherokees has now been established more than fourteen years; during which period the progress of improvement, which had then been considerable, has been steady, and considering all the circumstances, rapid. The mass of the people, in their dress, houses, furniture, agricultural implements, manner of cultivating the soil, raising stock, providing for their families, and in their estimate of the value of an education, will not suffer greatly by comparison with the whites in the surrounding settlements. In their present condition and character they certainly much more nearly resemble man in his civilized state, than they do the savages which they were thirty years ago. The mass of the people have externally embraced the Christian religion. They have a regular system of civil government, founded on liberal principles and administered with a good degree of decorum and energy. Intemperance, the bane of the Indian as well as the white man, has been checked. The laws of the nation rigorously exclude intoxicating liquors from all public assemblies, and otherwise restrict its introduction and use. Numerous associations for the promotion of temperance have been organized, and joined by large numbers. Some notoriously intemperate persons have been reformed, and others have been arrested in their fatal course.

During the last year the Cherokees have been greatly agitated by their political troubles. Their government has been hindered in its operations, their laws counteracted by the extension of the jurisdiction of the state of Georgia over their territory, many of their citizens have been imprisoned, and their nation has been threatened with banishment from their country. The missionaries of the Board have been forbidden to reside among them by the laws of Georgia, four of them have been arrested for not removing, and two, Mr. Worcester and Dr. Butler, have been, for the same cause, tried and sentenced to the Georgia penitentiary for the term of four years, where they are now confined. All the members of the mission families have been compelled to leave Carmel and Hightower for the present.

CHICKASAWS.

Begun in 1821: three stations, two missionaries, one licensed preacher, and two male and five female assistants.

TOXSHISH. Thomas C. Stuart, *Missionary*; and Mrs. Stuart.

MARTYN. James Holmes, *Licensed Preacher*; Mrs. Holmes; Mr. Mosby, and Miss Emeline H. Richmond, *Teachers*.

CANEY CREEK. Hugh Wilson, *Missionary*; Mrs. Wilson; Mr. Knight, *Teacher*; Miss Prudence Wilson.

Preaching and churches. There has been preaching at the stations on the Sabbath, and to

some extent in the Chickasaw villages. About 200 persons usually attend meeting at Tokshish. At Martyn the audience has increased during the year from forty or fifty to seventy-five, and is still increasing. Much pains has been taken to instruct the people by means of Scripture lessons and expositions. Most of the congregation understand the English language. At Caney Creek few attend meeting, except the members of the school and some white families in the neighborhood.

The church at Tokshish consists of about ninety members; and that at Martyn of twelve, one having been admitted during the year. Though the minds of the members of the church have been much diverted from religious things, and much spiritual coldness has prevailed, yet all are believed to maintain, in other respects, a fair Christian character, and to be firm in their adherence to the gospel.

Schools. The school at Martyn contains 32 pupils, 21 of whom are girls; 26 read, and all speak the English language. The school at Caney Creek has had 39 pupils, all of whom can read and nearly all can write. The expenses of these schools have been principally defrayed by the Chickasaws themselves.

State of the people. Intemperance has much increased during the year, on account of the breaking up of the Chickasaw government by the extension of the laws of the state of Mississippi over their country, and their fear of being removed across the Mississippi river.

CHOCTAWS.

Began in 1818: eight stations, four missionaries, nine male and eighteen female assistants.

ELLIOT. John Smith, *Farmer and Superintendent of Secular Concerns*; Mrs. Smith: Zechariah Howes, *Farmer*; Mrs. Howes: Mrs. Eliza Hooper, and Mrs. Allen, *Teachers*.

MAYHEW. Rev. Cyrus Kingsbury, *Missionary and Superintendent of the Choctaw Mission*; Mrs. Kingsbury: Elijah S. Town, *Farmer*; Mrs. Town: Matthias Joslin and Miss Eunice Clough, *Teachers*.

EMMAUS. David Gage, *Teacher and Catechist*; Mrs. Gage: Miss Pamela Skinner, *Assistant*.

GOSHEN. Rev. Alfred Wright, *Missionary*; Mrs. Wright: Elijah Bardwell, *Farmer*; Mrs. Bardwell: Samuel Moulton, *Teacher*; Mrs. Moulton: Ebenezer Hotchkin, *Catechist*; Mrs. Hotchkin.

AI-LE-HUN-NA. Rev. Loring S. Williams, *Missionary*; Mrs. Williams.

HEBRON. Calvin Cushman, *Farmer and Catechist*; Mrs. Cushman.

YOK-NOK-CHA-YA. Rev. Cyrus Byington, *Missionary*; Mrs. Byington: Miss Anna Burnham and Miss Nancy Foster, *Teachers*.

SCHOOL AT JUZON'S. No mission family resides here. The school is taught by a hired teacher.

HIX-A-SHUB-A-HA. No missionary resides here. Miss Burnham teaches the school.

Preaching and Churches. Meetings have been maintained at all the stations; and more or less regularly in a number of Indian villages, besides tours occasionally made into those parts of the nation where there has been the least religious instruction. Owing to the peculiarly trying and distracted state of the people, the interest manifested in preaching, and the numbers attending meetings have been less than they were during the two preceding years; yet, in some instances, the audiences have been large, and the interest manifested very encouraging.

Ten persons were added to the church at Elliot, during the year 1830, since which no accounts respecting it have been received. The Mayhew church, embracing the converts residing near Mayhew, Aikhumma, and Yoknok-

chaya, has received on examination, since it was organized in May, 1821, 284 members; of whom eight were of African descent, twenty whites, and 256 Choctaws; 27 of whom have been either excommunicated, or are now under suspension for misconduct. The church at Goshen has received about fifty, and that at Emmaus about forty; only four or five of whom have apostatized. The remainder stand firm, and most of them give very encouraging evidence of genuine piety. All the young and middle aged in these two churches can read in the Choctaw books, or are learning to read, and many write. The whole number of persons belonging to the churches in the Choctaw nation, under the care of the Board, exclusive of the mission families, and those who are under censure, is about 360. The number of children baptised is 244.

Schools. At Elliot the whole number of scholars is 44; at Mayhew 64; at Hebron 37; at Hix-a-shub-a-ha 10; at Yok-nok-cha-ya 28; at Goshen 29; at Emmaus 23: amounting to 235 in all. If the school at Juzon's were added, from which no report has been received, the whole number would probably be about 250. Of the scholars 144 were boys, and 91 girls; 112 were full blood Choctaws, and 109 were mixed; 154 were boarded at the expense of the mission; 39 were new scholars; 86 read in the New Testament, 75 others in any English book; 37 use only Choctaw books, 165 both Choctaw and English; 74 studied geography, 63 arithmetic, 148 wrote, 16 composed in Choctaw, 49 in English, and 24 in both languages. Both the proficiency and the conduct of the scholars have been good.

Besides these, schools have been taught to some extent among the adult Choctaws, considerable numbers of whom have learned to read the Choctaw books with ease, and not a few have learned to write. Some of them have been taught by the missionaries, and others by Choctaws previously instructed. No report of them has been received.

The Choctaw Sunday School Union embraces six schools, twenty teachers, 180 scholars, seven of whom have been received into the church during the past year.

Translations and Printing. The gospels of Luke and John have been translated by Mr. Wright and 1500 copies of a selection from them, giving a history of our Savior and his instructions, containing 154 pages, has been printed. Another book consisting of Scripture history and characters, principally from the Old Testament, containing 156 pages, has been prepared by Mr. Williams and 1500 printed; making the whole number of pages printed for the Choctaws 1,214,000. Other books are in a state of forwardness.

Removal of the nation. The Choctaws entered into a treaty with the United States in September, 1830, by which they ceded their present country and agreed to remove to lands owned by them west of the Arkansas territory. Considerable progress has already been made in the removal, and it is expected that the schools and all missionary operations among them in their present residence will be discontinued after next spring. A portion of the people have requested that missionaries may accompany them to their new country, and Mr. Wright and Mr. Williams have received instruction to proceed thither and commence a mission. They will probably be joined by others, as Providence shall open the way.

During the past year the Choctaws have been in a state of great agitation and distress, and the operation of the mission has been much impeded.

ARKANSAS CHEROKEES.

Began in 1820: three stations, two missionaries, and four male and nine female assistants.

This mission, since its removal with the Indians, according to a treaty entered into with the United States in 1823, embraces one principal station, at which are the male and female boarding schools; and two smaller stations with schools for their respective neighborhoods, supported chiefly by the Cherokees themselves.

DWIGHT, on the west side of the Salles, a northern branch of the Arkansas, twelve miles from its mouth, and thirty miles east of Fort Gibson; commenced in March 1829.

Cephas Washburn, *Missionary*; **James Orr**, *Farmer and Superintendent of Secular Concerns*; **Jacob Hitchcock**, *Steward*; **Asa Hitchcock**, *Teacher*; with their wives: **Miss Ellen Stetson** and **Miss Cynthia Thrall**, *Teachers*; **Mrs. Finney**.

FAIRFIELD, about twenty miles northwest from Dwight. **Marcus Palmer**, *Missionary and Physician*; **Mrs. Palmer**.

FORKS OF ILLINOIS, twenty miles north of Dwight. **Samuel Newton**, *Teacher and Catechist*; **Mrs. Newton**.

The buildings at the new stations are about completed, and the schools and all the other departments of missionary labor are in successful operation.

Preaching and Church. Public worship is steadily held at each station on the Sabbath, with occasional meetings at other times, and Mr. Washburn spends much of his time in visiting and preaching to the Indians in their villages. The congregations have been respectable and steadily increasing. Much seriousness has prevailed, a considerable number have been hopefully converted, including four or five girls in the school, and 12 or 14 have been propounded for admission to the church.

Schools. The boarding schools at Dwight contain 64 pupils, half girls, and many applicants have been refused. The school at Fairfield contains 16 or 18; and that at the Forks of the Illinois about 30. Sabbath schools are taught at each station.

Male and female temperance societies have been organized and joined by considerable numbers, and do much good.

OSAGES.

Began in 1820: four stations, four missionaries, and eight male and eleven female assistants.

UNION. **William F. Vaill**, *Missionary and Superintendent*; **William B. Montgomery**, *Missionary*; **George L. Weed**, *Physician and Steward*; **Abraham Redfield**, *Teacher and Mechanic*; with their wives.

Stephen Van Rensselaer, formerly a member of the Foreign Mission School, resides at this station. He sustains a good character and is highly useful as an interpreter.

HOPEFIELD, thirty miles north of Union. **William C. Requa**, *Catechist and Farmer*; **George Requa**, *Farmer*; with their wives.

BOYDNOT, ninety miles north of Union. **Nathaniel B. Dodge**, *Missionary*; **Mrs. Dodge**.

HARMONY. **Amasa Jones**, *Missionary and Teacher*; **Daniel H. Austin**, *Mechanic and Steward*; **Samuel B. Bright**, *Farmer*; with their wives: **Richard Colby**, *Mechanic*; **John Austin**, *Teacher*; **Miss Mary Etris**.

Preaching. Religious meetings are held at each of the stations on the Sabbath, and at Harmony and Union the children of the school and the mission families assemble once or twice during each week for prayer and religious instruction.

At Union four, two Creeks, members of the school, and two African laborers have been admitted to the church. Mr. Dodge preaches to the people of a large Osage town near him, on the Sabbath and at other times. Last spring the missionaries visited all the Osage villages and preached the gospel to hundreds who never heard it before. Some manifested a deep interest in the subject.

Creeks. About 2,500 or 2,800 are settled 20 miles from Union, who are steadily visited and instructed by the missionaries. A church was organized among them in September of last year, embracing thirty members, twenty-five of whom were baptized. Since that time sixteen have been added, fifteen of them at one time, in April; making forty-six in all. Their religious experience seems to be of a remarkably decided character, and their conduct exemplary.

Schools. Fifty-seven children and youth are assembled in the school at Union, all of whom are boarded in the mission family; twenty-five Creeks, sixteen Cherokees, and thirteen Osages. Thirty-one are boys, and twenty-three girls. Three are young men well advanced in their studies, and promising fair for usefulness. A Sabbath school, long kept up at this station, and an infant school, are productive of good. The whole number of learners received into the school at Union, since its establishment, is 134. Some leave it, from year to year, much improved. The school at Harmony contains thirty-nine Indian children of both sexes. Most of the boys are quite young. The pupils have never made so good progress, or appeared so well in any former year. Here is a Sabbath school also. During the year ending last December the girls manufactured 155 yards of cloth, which was used in the mission family.

State of the people. The mass of the Osages appear to be making no advancement; but the settlers at Hopefield are steadily improving in their habits and character, and are providing for themselves a comfortable subsistence.

STOCKBRIDGE INDIANS, NEAR GREEN BAY.

Began in 1827: one station, one missionary, and one male and one female assistant.

Cutting Marsh, *Missionary*; **Jedediah D. Stevens**, *Teacher*; **Mrs. Stevens**.

There are about 300 of these Indians, settled in two villages. They are agriculturists, generally industrious, and live comfortably. The Menomies belonging in that vicinity are estimated at about 4,000; who are debased and miserable. The missionaries have little access to them.

Preaching and pastoral labor. Besides regular public worship twice on the Sabbath, which is attended by nearly all the people who are able to attend, there are two or three other meetings each week, which are also well attended and highly interesting.

In December the church embraced forty-three members, of whom fifteen were men. Ten persons, mostly young, were proposed as candidates for the church in July. The members of the church are thought to give as satisfactory evidence of piety, as the members of evangelical churches generally in the white settlements.

Schools. There are in the settlement sixty-eight children between the ages of five and twenty; fifty-two of whom were last winter enrolled in the school under Mr. Stevens. The

common attendance was thirty-five or forty. Thirty of them could read in the New Testament; and some of the higher classes were considerably advanced in writing, and in a knowledge of geography and arithmetic. In the summer the school was taught by a native, and contained about twenty-five pupils. Nearly all are full blooded Indians.

About sixty children and youth, with some adults, attend the Sabbath school and bible class, where much good appears to be effected.

A school was taught in the upper settlement three evenings in a week, last winter, by a native.

Various notices. The temperance society now embraces about eighty members, including all the men and women of influence. The rules of this society are very rigorously enforced by a committee of vigilance.

Another society for missionary and other benevolent purposes has been formed, and many have joined it, and are much interested in its objects.

MACKINAW MISSION.

Begun in 1823: one station, two missionaries, three male and eleven female assistants.

William M. Ferry, *Missionary and Superintendent*; Mrs. Ferry: William T. Boutwell, *Missionary*; Eliza Loomis, *Teacher*; Mrs. Loomis: Martin Heydenburk, *Mechanic*; Mrs. Heydenburk: Abel D. Newton, *Mechanic*; Miss Eunice Omar, Miss Elizabeth M'Farland, Miss Delia Cook, Miss Hannah Goodale, Miss Matilda Hotchkiss, Miss Betsy Taylor, Miss Sabrina Stevens, and Miss Percis Skinner, *Teachers and Assistants*.

Preaching, Church, &c. There has been, during the past year, public worship with preaching two or three times on the Sabbath, with the regular exercises of the Sabbath school, and one or two meetings for prayer and conference, or preaching, during the week. A part of the time a meeting has been held on the Sabbath in the Fort. Six were received into the church in January, which now contains about 60 members. Much serious attention to the means of grace has prevailed through the year.

A course of lectures was delivered by Mr. Ferry, last winter, on the doctrines and practices of the papal church, which were listened to by a full and solemn congregation.

School. The number of pupils in the schools during the year has not been mentioned; but it is supposed to be about 130 of both sexes. The several classes were lately examined in reading, writing, arithmetic, geography, and ancient and modern history, in the presence of many citizens and traders, and acquitted themselves honorably.

Other notices. A juvenile benevolent society, formed among the youth of the school and village, contributed, during the year ending in January, \$125; which is appropriated to missionary purposes.

An Auxiliary to the Board has been organized among the gentlemen residing at Mackinaw and in the vicinity, and those engaged in the fur trade of the interior.

OJIBEWAYS.

Begun in 1830: one station, one missionary, one male and two female assistants.

MAGDALEN ISLAND, on the south west shore of Lake Superior. Sherman Hall, *Missionary*; Mrs. Hall: Frederic Ayer, *Teacher*; Mrs. Campbell, *Interpret*.

It was thought expedient that Mr. Boutwell, who is destined to this mission, should remain a year at Mackinaw. Mr. Ayer commenced this mission, and opened a small school in the autumn of 1830. The other members of the mission family entered on their labors the last fall.

INDIANS IN OHIO.

Begun in 1822: one station, one missionary, and one male and three female assistants.

MAUMEE. Isaac Van Tassel, *Missionary*; Mrs. Van Tassel: Sidney E. Brewster, *Farmer*; Mrs. Brewster: Miss Hannah Riggs, *Teacher*.

During the last year, Mr. Van Tassel has spent more of his time than usual among the Indians, and has found, in the attention of the Indians to his instructions, considerable encouragement.

The school has contained about 20 pupils who were boarded at the station.

These Indians have recently been induced to sell their lands, and are expected to remove west of the Mississippi river.

INDIANS IN THE STATE OF NEW YORK.

Begun at Tuscarora in 1803, at Seneca 1821, and at Cattaraugus 1823: three stations, two missionaries, and three male and nine female assistants.

TUSCARORA. John Elliot, *Missionary*; Mrs. Elliot: Miss Emily Parker, *Teacher*.

SENECA. Asher Wright, *Missionary*; Mrs. Wright: Hanover Bradley, *Farmer and Catechist*; Mrs. Bradley: Samuel Sessions, *Teacher*; Miss Asenath Bishop, Miss Phebe Selden, Miss Rebecca Newhall, and Miss Emily Root, *Assistants*.

CATTARAUGUS. William A. Thayer, *Teacher and Catechist*; Mrs. Thayer.

ALLEGHANY. No station has been formed on this reservation, but the missionaries and teachers from the other stations frequently visit it, for the purpose of holding religious meetings, and giving counsel and aid to the people in their efforts to gain instruction.

Preaching, Churches, &c. Religious meetings have been regularly maintained at all the stations on the Sabbath, together with meetings for prayer and conference, two or three times each week. Some of these are separate meetings for males and females, and are often conducted wholly by the Indians. Much has been done, with obvious good effect, in the way of visiting the families, both of the Christian and heathen portions of the people.

Three were added to the church at Tuscarora, last autumn, and one under censure was restored. In February a special attention to religion commenced, which greatly altered the appearance and character of the whole settlement. Forty-two have since been added to the church, who all appear well; making the whole number now belonging to the church, fifty-nine; more than three times its number a year ago. Among those added were nine of the most enterprising young men, heads of families.

Special seriousness commenced at Seneca in May last, when many became deeply interested in religious things, and it is believed that twenty or thirty were born again. The church consists of about fifty.

Many instances of hopeful conversion occurred at Cattaraugus during the last winter and spring. In May, eleven were received into the church, and six in October; making the whole number of members about forty-one.

One has been admitted to the church at Alleghany, which now consists of fifteen. A number more give evidence of piety.

In no previous year have these stations received so signal a blessing. The number of converts at them all is believed to be not less than seventy. The churches now contain about 165 members.

Schools. The school at Tuscarora contained 25 or 30 pupils; that at Seneca 40 or 45; and that at Cattaraugus about 30. At Alleghany are two schools taught by native teachers hired by the Indians, and attended by 20 or 30 scholars each. For both of these schools and for that at Tuscarora the Indians have erected school-houses.

Other notices. A temperance society at Tuscarora embraces 70 members; that at Cattaraugus more than 100; that at Alleghany 117. A similar society exists at Seneca; making the number of members at all the stations more than 320.

FINANCIAL CONCERNS OF THE BOARD.

At the close of the year ending August 31, 1830, the financial prospects of the Board were perhaps more unpromising, than they had ever been before. The donations and legacies fell \$23,754 short of what they had been the previous year. The consequence was, that the Board was then in debt to the amount of \$19,500. The case was rendered alarming by the fact, that, during the seven first months of the year now under review, the receipts were only \$46,000; and were they to be in the same proportion for the remaining five months, the income of the entire year would be only \$79,000;—\$4,000 less than the year before: while not less than \$100,000 would be required to meet the necessary expenses of the year, and pay off the debt of the Board.

There were some other circumstances, which imparted a lively and affecting interest to this exigency in our pecuniary concerns. Never had there been so urgent a call for laborers from so many of the fields occupied by the missions of the Board. According to the most moderate estimate, not less than twenty new missionaries were required to be sent, within eighteen months, to a portion of these missions—even if our object were merely to secure the result of our past labors and expenditures, and to make a small progress on the whole in our work. Nothing could be more evident than that the Providence of God called for this additional number of laborers.

It was true, also, that there never had been so many candidates for missionary employment, at any one time, who had offered their services to the Committee and been accepted. Not less than three-fourths of the twenty men required had actually devoted themselves to the work, and come into connection with the Board, and either were ready to go forth, or would be so in a very few months; and some of them were urgent in their entreaties not to be delayed in their departure.

The emergency was great; but, for that very reason, it was not without hope. It was too great to be disregarded by the churches. The declining health of the Corresponding Secretary, withdrawing him from all active influence at that critical moment, was indeed inauspicious. But the whitened fields abroad, the waiting laborers at home, the prosperity beginning to attend almost every kind of business, and the glorious effusions

of the Spirit of God upon so many hundreds of the churches, made it impossible to despond. The Committee, therefore, adopted a series of resolutions, expressing their belief that it was their duty to enlarge several of the missions, and that the Christian community would sustain them in their onward progress; and then directed a special effort to be made to awaken the attention of the churches to the necessities and claims of the missions and missionaries under their care.

The first object was to enlist the religious newspapers in different parts of the country; and the cheerful co-operation received from many of the editors of these papers is gratefully acknowledged in the Report. A series of statements in relation to the exigencies of the Board was published entire in about a dozen papers, and was partly copied into others. Afterwards these statements were embodied in a pamphlet, of which five thousand copies were distributed in the community. These, in many instances, were accompanied by letters. Visits were also made by the official agents of the Board, to a number of the more important places and ecclesiastical bodies; and the urgency of the case was made known by sermons and addresses, and by personal conferences with numerous individuals. Nor were the labors of other agents neglected, where they could be obtained, which was to a less extent than was desirable.

On the whole, the results of these efforts, through the blessing of God, exceeded the expectations of the Committee. The receipts of the Board, for the year ending August 31, 1831, were \$100,934 09. The expenditures, including the debt of last year, which has been paid, were \$103,875 62, leaving a balance against the Board of only \$2,941 53.

About \$58,000 of the receipts were from New England, contributed chiefly by friends of the cause in the Congregational denomination; and about \$40,000 out of New England, contributed almost wholly by friends of the cause in the Presbyterian and Reformed Dutch churches. The receipts from the latter source are estimated at nearly \$2,000.

ENLARGEMENT OF THE MISSIONS.

Two missionaries, one of them married, have been sent to commence a mission among the Ojibeways of Lake Superior. A married missionary has been sent to the Indians in New York. Eight missionaries, a physician, and a printer, all married except the printer, have embarked for the islands of the Pacific. One has gone on a mission to the Jews of Turkey. Another has received an appointment for liberated Greece; another for Palestine; and two others for Bombay;—all to embark for their respective fields, by leave of Providence, before many months.

SUMMARY.

The Board has now eighteen distinct missions under its care—four in Asia, three in Europe, ten among the Indian tribes of North America, and one in Polynesia. These missions embrace 54 stations, and are composed of 66 preachers, 50 lay-assistants, and 136 female helpers, married and single;—in all, 252. The number of schools is 1,045, containing 50,000 scholars. There are four printing establishments, with eight presses, from which not far from 1,000,000 of books, and about 47,000,000 of pages, have been issued, in eleven different languages.

Thirty-three churches have been organized, and contain upwards of 1,300 members; and, within the period embraced by this survey, not less than five of the missions have been visited with copious effusions of the Spirit of God.

We should not for a moment lose sight of the vast regions, upon which the Sun of Righteousness has never risen. We owe them a most solemn duty. The publication of the gospel in all countries and climes, and to every creature, ought to be the high and constant aim of the church. It ought to be published so that all men may have full opportunity to hear, and understand, and be saved. But the belief is not to be encouraged, that the church may be detained in any one place, or country, until *all* men have seen fit to embrace the gospel. The faithful publication of it is all that is enjoined upon the church; and if men, after having full opportunity to understand it, will continue to be heathens; or,

renouncing the outward forms of heathenism, if they will not cordially receive the truth, and bow their necks to the easy yoke of Christ;—no matter where they live, they are not to retard us in our work as heralds of the Lord Jesus. We are to advance to others, and to others still, through all the habitations of men.

It is surely incumbent on us to enlarge our desires, and plans, and expectations. Rapidly as we have advanced in reference to the anticipations of the holy men who began this enterprise, we have proceeded slowly in comparison with the work to be done, and the manifest duty of the churches. Two-thirds of an entire generation have gone out of the world, since the Board was organized, and millions on millions are hurrying where no voice of mercy can reach them. Let the gospel be immediately proclaimed to them, whatever it may cost the churches. Ease, property, fame, even life itself—let all be sacrificed for an object of such amazing importance.

Proceedings of the Board.

Armenia.

COMMUNICATION FROM MESSRS. SMITH AND DWIGHT, DATED TEBREEZ, IN PERSIA, JAN. 26, 1831.

THE exploring tour of these brethren in Armenia and the neighboring countries, is noticed at pp. 61, 73, 229, 245, and 349 of the past volume, and at p. 5 of the preceding survey. The valuable communication from them now to be inserted, forwarded from the most distant point of their tour, was received at the Missionary Rooms in Boston, while the travellers themselves were in quarantine at Malta. It illustrates very forcibly some of the difficulties to be encountered by missionaries among the Armenians, especially those residing within the limits of the Russian empire.

Circumstances connected with the Origin of the German Mission to the Armenians in Georgia.

When we commenced our letter of September 19th, it was our intention to lay before you some facts, which would enable you to judge of the expediency and practicability of establishing a mission for the Armenians, within the Russian provinces. What we actually sent you, was merely an introduction to such a statement. Permit us now to complete what was then interrupted by ill health.

You need not be informed, that the original design of the Basle Missionary Society in sending missionaries into these regions, was to form an establishment somewhere within the Russian provinces, on the Persian frontier, for the special purpose of introducing the light of the gospel among the Mohammedan population of the latter kingdom. Aware of the fundamental law of the Russian empire, which prohibits foreign

missionaries, as such, from baptising converts, and admitting them into their own communion, they first sent two missionaries to St. Petersburg, with instructions to apply for permission to found a colony, with a charter similar to that of the colony at Karass; a singular plan, which, by throwing missionary efforts under the shield of civil improvement, enabled the emperor Alexander to gratify his strong desire to favor such efforts, without bringing upon himself the powerful and much dreaded displeasure of his clergy. Their application was successful; and thus they obtained every privilege they desired, with the request of the emperor, expressed to them in a personal interview, that they would write to him directly for whatever else they wished.

Had they pursued any other course, the imperial sanction would not have been given to their enterprise, and their establishment in the empire would have been in opposition to laws, which the clergy are by no means remiss in causing to be executed. The colony, however, was never commenced. On their arriving in Georgia, and presenting their papers to general Yermoloff, who was then governor of the Transcaucasian provinces, they were told, that government had no lands on the Persian frontier, which could be granted for the proposed colony. At the same time, he manifested a favorable disposition towards their main object, told them to examine, and select a situation wherever they chose, and they were welcome to land enough for a building spot and garden, and in case of their making any converts he would endeavor to see that they were allowed to baptise them. Thus they were freed from what they had from the first esteemed a very serious impediment, the cares and perplexities of a colony, but, at the same time, deprived of the precious privilege of baptising their converts, and thus having them under their pastoral watch

and care. Encouraged by the favorable reception the emperor Alexander had given them, and the peculiar kindnesses they had experienced from his favorite minister, the pious Galitzin, they made known their wishes to the latter, hoping he might in some way still procure for them the privilege they desired. He returned their letter to the person who gave it to him, saying, that he could not attempt to carry such a point. They made no more applications for the right in question, and are still without it. They have no connection with the German colonies in Georgia.

The conversion of Mohammedans was at first their exclusive object. But while travelling through the eastern provinces in order to select the most eligible spot for their missionary station, their attention was strongly attracted to the state of the Armenians, whom they found everywhere forming a large proportion of the population. They were lamentably ignorant of letters and of religion, without schools, and sadly debased in morals. Few could read the scriptures, which the missionaries brought them, and still fewer could understand them. The Armenians themselves, said, Why do you pass by us, and make the Moslems the objects of your benevolence? Come to our aid; establish schools for us. The missionaries were touched with compassion; they also saw the difficulty of convincing Moslems of the excellence of the Christian religion, so long as they had before them so bad a specimen of its practical influence; while, if the Armenians could be brought under the power of the gospel, they would themselves become powerful coadjutors in the great work. Under these impressions they wrote to the catholicos at Etchmiazin, and archbishop Nerses at Tiflis, explaining the condition in which they had found their flock, and declaring that they had no doubt that their fellow Christians of western Europe, would readily contribute for the support of schools among them, provided that in those schools the New Testament and Psalter might be used as school books. To neither of these letters was any answer ever received. Still the missionaries, more and more convinced of the importance of the measure, urged it upon their society, whose consent they at length obtained, that two of their number should devote their efforts exclusively to the Armenians.

We shall not stop to relate in detail all the plans and operations of these two brethren. Their situation was extremely delicate. The laws of the empire forbid any Christian to change his denomination for another, unless it be to join the established church. Any course, therefore, which could be construed as an attempt to draw away the members of the Armenian church, might bring down upon them the penalty of the law, and perhaps prove the ruin of the whole mission. Still the object was important and dear to them. They knew that

dissent from the established church is not tolerated in Russia, and still there are very many dissenters, multitudes of whom have indeed suffered severe persecutions, and been banished from their homes to the extremities of the empire; but then others, who happened to be in the diocese of a bishop more benevolent and liberal, remain unmolested at their homes. Might they not hope to find in the neighboring Arminian clergy similar benevolence and liberality? or if not, might they not so direct their labors as to do much good, and still give no occasion for an accusation to be brought against them as transgressors of the law? They had authority from the emperor to establish schools, which should not be under the inspection of the regular inspectors of schools, nor be subject to any interference, but that of the minister of education himself; but then they were to be only for Tartars, not for Armenians. Public education, however, in Russia, is not in the hands of the clergy, but on the contrary, any interference on their part is looked upon with jealousy. As it was only from the complaints of the clergy, therefore, that they had any fear of an attempt to bring their conduct under the scrutiny of the law, might they not hope to pursue a quiet system of education without impediment? In these circumstances they made no attempt at formal preaching or any stated meetings for exposition of the scriptures. In their private conversations, aiming to inculcate truth rather than directly to attack error, they dwelt as much as possible upon the fundamental doctrines of evangelical religion, carefully avoiding controversy, and even the expression of opinion on points of difference; or if urged for their opinion, giving it as far as possible in scripture language. The books they used, and the instructions they gave in their school, accorded with this general principle of conduct. In short, all their conduct and labors were in accordance with their plan to enlighten the Armenians, and still leave them members of the Armenian church. At the same time, they did not forget that their mission was looked upon by their patrons and by the Russian government as a mission to Mohammedans, and they always regarded all their efforts for the Arminians as subordinate to this object, and tending more than almost any thing else ultimately to promote it.

Their Arminian school was commenced in the spring of 1827. In the autumn they placed at its head a wortabet, named Boghos, highly reputed for his learning, and his abilities as a teacher, but who subsequently left them, owing to his reluctance to teach the Arminian catechism and read the scriptures, interpreting them at the same time in the vulgar tongue, which he had bound himself by contract to do. While in their employ he had introduced into the school, as his assistant, a deacon named Moses. The deacon not giving him satis-

faction, was obliged soon to leave, and was immediately taken into the family of the missionaries on their ascertaining that his great desire was to study Latin and Greek, as the means of acquiring theological knowledge. He soon informed them of an intimate companion, likewise a deacon, who was in search of the same object. He was immediately sent for, and took up his residence with them. As the history of these deacons is interesting, and exhibits in the best manner most of the remaining facts which we have to state, we shall give it somewhat in detail.

Account of two Armenian Deacons.

They originally belonged to the convent in the lake of Sevan, which convent they left in search of theological knowledge. So strong was their desire, that they had even the secret intention of going to the Catholic Armenian convent of St. Lazarus at Venice, could they not find it nearer. At Etchmiazin, where they spent some time, it was not to be found. They heard of the school at Tiflis, then under the control of its founder, archbishop Nerses, the great light of the Armenian nation, and they went thither, but were not admitted. Subsequently one of them came to Boghos Wortabet at Shousha, where he became known to the missionaries in the manner already mentioned. They were well acquainted with their ancient language, and in the estimation of their countrymen were learned. But their thirst for knowledge was too great to be so easily satisfied. They studied Latin and Greek, and one of them English; and considering the serious difficulties to be encountered for the want of proper elementary books, their progress was good. Half of each day, also, was devoted to assisting the missionaries in their schools and transactions. The missionaries carefully avoided any direct exposure of the errors of the Armenian church in the religious instruction they gave them, but by the study of the scriptures they soon began of themselves to see that all was not right; and Moses one day, of his own accord, came to inquire of Mr. D. if it was right to pray for the dead. For an answer he was merely referred to some passages of scripture opposed to it. He needed no more; he was already prepared to reject it. But his companion had not advanced so far, and for some time opposed him, even calling him a heretic. Yet he also, at length, became convinced. Moses soon gave delightful evidence of a real change of heart. The case of the other, who, being of an intellectual make was more taken up with his literary pursuits, was not so satisfactory, but, to say the least, he seemed to be not far from the kingdom of God. They were frequently invited, after this change of sentiment, to the feasts which the Armenians are accustomed to make upon the occasion of a mass for the dead; yet so prudent were

they that neither then, nor in any of their intercourse with their countrymen, did they excite opposition, till, at one of these feasts given by a very religious man who had made the pilgrimage to Jerusalem, the subject of masses for the dead being introduced, they cautioned him against relying upon them and some other things of the like nature. The man was highly provoked that all his good works should thus be set aside as of no value. It was immediately noised abroad, that the deacons had renounced the prayers for the dead, and the worship of saints and images; and a general opposition broke out. Boghos Wortabet came out against them with much violence, and one morning a man, who may be considered the principal Armenian in the place, rose upon them in church, abused them with the most violent language, raised his cane over their heads, spat in their faces, and forbade them ever to come again into the church. They bore all with meekness, and returned blessing for cursing. In consequence of this treatment, they had some idea of leaving the Armenian communion entirely, fearing that no church in town would receive them. The missionaries, however, advised them to go to another. They did so, and were received. They always found also, until the last, some priest willing to hear them confess, and to give them the communion. They felt some objections to receiving the latter ordinance with all the ceremony of the Armenian church, but they were never very strong. The missionaries never administered to them the Lord's supper. Things were in this state when the bishop came in the autumn to take up, as usual, his winter residence in town. He immediately began to oppose the deacons violently, and likewise wrote a letter to the missionaries. To this letter they returned such an answer as somewhat calmed him. The deacon Moses also, who was marked for meekness, honest simplicity, and tender piety, had an interview with him, and opened to him his whole heart, with great plainness, but in a manner perfectly corresponding with his character. The bishop was quite overcome, became very friendly, put under Moses' instruction two deacons he had with him, and requested him to come every day and teach them. This quite allayed the storm; it was only a temporary calm, however, to be succeeded by a more violent tempest.

One of the Missionaries visits Etchmiazin.

In the mean time Mr. Zarembo, one of the missionaries, as he returned from his late tour in Turkey, paid a visit to the convent of Etchmiazin, which had probably a close connection with the succeeding events at Shousha. The missionaries, among their other labors for the good of the Armenians, have printed several books. So long as the censorship of their press was in the hands of archbishop Nerses, in his capacity as

vicar of the catholicos, and president of the synod of Etchmiazin, they found no difficulty in getting the necessary license. At length their translation of the New Testament was sufficiently advanced for the gospel of Matthew to be put to the press. But Nerses was now removed (or perhaps we should say banished,) to Bessarabia, and the censorship, in consequence, had been assumed by the synod of Etchmiazin. Application was accordingly made to them, and it had now remained unanswered for several months.

One object of Mr. Zarembo's visit was to obtain a final answer. On his arrival, he told them plainly who he was, and why he had come. His reception was cold, and marked with much suspicion; in fact, he was for a considerable time left in doubt whether he should be received at all. A room was at last assigned him in a retired part of the convent, where his food was regularly sent, and no one visited him. But he was not to be thus baffled; he urged his main object, and after a considerable delay, they found it expedient to call a synod. This body consists regularly of twelve of the oldest and most respected bishops and wortabets in the convent; and now, in the old age of the catholicos, and the absence of his favorite Nerses, manages all affairs as it pleases. Mr. Zarembo was present at the meeting. Some were more, and others less opposed, and various objections were urged against granting his request. The work was so important that it would take them a long time to examine it and form their opinion. This he overruled. They promised to make a translation themselves. He replied that they had much business to attend to, and if they undertook such a work, it would not be completed in fifteen years; and were they willing to be responsible for all the souls that in that length of time would be lost through ignorance of the word of God? At last they became violent, and declared unanimously that they did not wish the scriptures to be printed in the vulgar tongue. After remaining about a week, and trying every method in vain, to obtain his request, he left them; not, however, without telling them distinctly, that by their coldness, and distance, and reluctance even to show him the curiosities of the convent, they had treated him more like a spy, or a dishonest man, than as a friendly Christian guest. There was, however, one circumstance of Mr. Zarembo's visit, which throws a cheerful ray of light over the dark picture the conduct of the monks exhibits. He had two very gratifying interviews with the aged catholicos. The old man thanked him for all that he and his coadjutors had done to benefit his nation, and lamented with tears that he had not now such bishops as he once had.

[To be continued.]

Constantinople.

MR. GOODELL'S ACCOUNT OF THE FIRE AT PERA.

A brief notice of this destructive fire was inserted in the last number, p. 330. A more particular description will be acceptable and interesting to the reader.

It was about nine o'clock in the morning of Aug. 2d, when the alarm of fire was first given. I saw the smoke ascending, and immediately repaired to the spot. It was about a mile from my house, and nearly in the direction of the Frank burying ground. As I approached, the scene became more terrific—men and boys running; children crying; women screaming, or beating their bosoms and nearly fainting; some carrying their babes, or infirm relatives; others dragging a part of their clothes and furniture; some making a feeble effort to check the progress of the fire; and a multitude of others, who felt themselves secure, looking on as mere idle spectators. I was not at all aware of the danger, which those around me seemed to apprehend, and did what I could to calm their fears, and inspire confidence. For near two hours I labored in a large garden, assisting some Armenian women to extinguish the fire, with which their beds and clothes were still smoking. In the mean time, the wind very considerably freshened, and the fire, which it appeared to me might easily have been suppressed at first, began to spread rapidly, and to defy all attempts to arrest its progress. Fire engines had arrived, and were arriving, but the element, like a wild beast that had escaped from the hand of its keeper, was raging too violently, and had acquired too much power, to be subdued.

I must, I think, have made a mistake as to the real situation of my house, or as to the real direction the fire was taking; for I had no idea, that my own neighborhood would be in the least disturbed. The owner of my house, also, whom I met in the vicinity of the fire, had the same views as myself in regard to the part of the town likely to be affected. I concluded, however, to go home and rest, and after a while return again to afford any assistance in my power. On the way I met Mr. Lazarides, who has the charge of the depot of scriptures at Galata, and who had also the superintendence of a school at Pera on the Lancasterian system, which he had been encouraged to establish by Messrs. Brewer, Barker, and others at Smyrna. He, with many others, was wringing his hands and weeping, and anxiously asked what he should do. I assured him, that I fully believed he was in no danger; but if he thought otherwise, he had better send the slates, books, &c. of the school, and whatever else he pleased, to my house, where they would certainly be safe.

I went with him to the school, and with several porters we took every thing, except the seats, also much of his own private property, and all his brother's, and started for my house. It was now almost impossible to pass, on account of the crowd of men, women, and children, some carrying off their little ones or their goods to a place of safety, others returning for a fresh load, while a company of firemen, hastening with their engines towards the fire, would now and then break their way through to the no small danger of the limbs or lives of those, with whom they came in contact. Some appeared to be in danger of suffocation, and some with loads on their backs were thrown down and literally passed over. On reaching home, I found the house nearly filled with the goods of some of our neighbors, and my family somewhat alarmed, and already engaged in closing the iron shutters. The fire now for the first time appeared to me to be spreading towards that part of the town, which I occupied. Mr. Cunningham, who lived in a stone house near by, came in, and assured me, that such houses as his and mine were always known to resist the effects of fire, and advised me to let every thing remain in the house, as he should in his. I had all the shutters well fastened, the windows removed, water carried up to all the rooms and upon the roof, and every thing done, which I was able to do. The owner of the house, a rich Armenian, also came in, and flew about, and seemed to exercise authority like the "angel who had power over fire;" and I felt that we were safe. Mrs. Goodell was in the mean time engaged in arranging our things, and putting up as many of them as possible in trunks and baskets.

Every house was like touch-wood; and the wind and flames increased, and rolled on towards us like waves of liquid fire. The iron shutters of my house soon became red hot; the rooms were like a heated oven; but we made plentiful use of water, and were able for a considerable time to extinguish the fire, wherever it caught. About this time Mr. Churchill came in, and insisted that Mrs. Goodell and the children should immediately go to his house, quite in the lower part of Pera towards Galata, and there remain till we should come, as he was sure my house could not stand long. They left in company with Messrs. Offley and Roboli, clerks in Mr. Churchill's counting-house. Soon after, Mr. Cunningham came in to tell me that his house and every thing in it was gone, and that mine could not resist much longer. Every house back of mine was in ashes, or nearly so, every house on the left hand was all on fire, and the house next to mine on the right hand had just caught. In front and separated from me by a narrow street, was the large garden of the English palace, surrounded by a very high wall. Assisted by Mr. Churchill and Paniotis (a friendly Greek, who came over from Constantinople, and staid by me dur-

ing all that day, and several of the succeeding ones,) we threw from the windows of the projections or balconies of our chambers into this garden, whatever came to hand, till my strength was exhausted, and Mr. Churchill declared, that we could not remain in the house another minute in safety. The fire had passed through the adjoining house to the very front, and was sweeping by the front part of mine, which was not defended by iron shutters. He started, and bade me follow. I called to my hired man, and then passed through a shower of tiles, windows, and firebrands, that were falling from the adjoining house. My hat caught fire, but praised be God I passed unharmed. The hired man, who was not a quarter of a minute behind, was not able to follow, and had to return into the house, and was somehow saved by the firemen through the ashes and fire of the back part of the house. Without looking back, or thinking of poor Giovanni, we hastened to the garden, and towards the spot where we had thrown so many things, and where I expected to find them all secure. We found it impossible to make a near approach; the fire had passed the garden wall; not a single article of all we had thrown from the windows could be seen; and the whole front part of my house was wrapt in one entire sheet of blaze.

We afterwards found in another part of the garden a very few of our things, some of them broken and others partly burnt, which had been rescued from the fire by the exertions of Messrs. Offley and Roboli, with other friends; but almost all of them were consumed, before they could be taken from the spot where they were thrown. With the "spoiling of our goods" we removed from place to place in the garden, till the palace itself took fire, and no place of safety could any longer be found there. We then proceeded to Mr. Churchill's, a large and very strong stone house, the fire followed on, and in about an hour was at the next door. We hastened to Top Hana, and hungry, thirsty, and fatigued we came the same night in a boat to this place, [Buyukdere,] a distance of about eighteen miles.

Mr. Goodell and his family were kindly received into a house owned by Mr. Churchill in Buyukdere.

It should also be stated that the American gentlemen in Smyrna, on learning that Mr. Goodell and his family had been deprived of their effects by the fire, made a generous subscription for their relief, in money, clothing, &c.

This expression of the sympathy and kindness of our countrymen and friends at Smyrna—says Mr. Goodell—deserves a grateful recognition. We are the more deeply affected by it, as it was so unexpected, and withal so seasonable; and as it comes also in most cases from those, with whom personally we have not any, or only a slight acquaintance.

Greece.

EXTRACTS FROM MR. KING'S JOURNAL.

Athens, May 22, 1831. Twenty-six of my scholars repeated the ten commandments from memory, and five or six repeated also a part of Christ's sermon on the mount. Afterwards I addressed them from the first eight verses of that sermon. The Greek bishop and some others were present. After having finished my discourse, I asked the bishop to make some remarks, but he did not seem inclined so to do.

Dr. Anargyros called on me, with several of the principal men of Menidi, a village about two hours [six miles] distant from Athens. They informed me, that their village contains about one hundred and fifty families, and that there are in the vicinity of it several villages, and expressed a desire to have a school established for their children.

27. Messrs. Hill and Robertson left for Tenos. They have hired a house for one year opposite mine.

31. Mr. B., a poet and native of Athens, called and read to me some lines, which he had written with regard to my school, the ladies of New York, Boston and Philadelphia, and gave me a copy of them. My teacher Niketoplos, also, gave me some extracts, which he has made from the Old Testament, with a request to send them to Malta to be printed.

Towards noon I left Athens for Tenos. Soon after I arrived at the Pireæ [Piræus,] the heavens began to blacken, and in a little time the rain fell in torrents, accompanied with lightning and loud peals of thunder.

At two or three P. M. I set sail for Salamina [the ancient Salamis] where I arrived at a little past ten in the evening. My object in going there was to get pratique, as I had been told that the quarantine there would be only a few hours.

June 1. In the morning I went on shore to see the health officer, who at first told me that he could not give us pratique; that we must go to Ægina to keep quarantine; that he had just received new orders from government, with regard to the quarantine regulations; &c. But after conversing a little while he said, that as I was a benefactor of his nation, he would for my sake let the vessel in which I was take pratique, and that I might go on board and remain quiet as to this affair.

2. In the morning I saw Mr. V. walking in Salamina, and on inquiry learned, that he had left Athens the day after I left. This I thought very strange; that one, who left after me, should be free to walk about the city, while I was in quarantine. He told me, however, that on arriving at Ambelaki, the evening before, he found no guardian, and so took the liberty to walk up

to Salamina without any permission whatever. The health officers were, however, much displeased, and threatened to report him to the government; but he, on the other hand, threatened to report them for not having performed their duty, in guarding the island as they ought.

About noon I got pratique, and called on the governor, who, though it was a feast day, had the goodness to get my passport signed, so that I might leave for Tenos. Dined with Mr. V. Soon after dinner I went to the health office, and, on entering, the officers ordered some soldiers to go and surround the house of Mr. V. and not let one escape, till they came to search his trunk. One of them told me that they had orders, in case they found a copy of the Apollo (the Hydraote newspaper) with him, to send him to Napoli. They however found nothing objectionable to the government, and the soldiers retired. Towards night I sailed from Salamina, but having little wind we were all night between Ægina and Salamina.

3. We had a strong head wind, and made but little progress. In the evening we came to anchor, off the Sunium Promontory, or Cape Colonas, as it is now called, and took in more ballast on account of the violence of the wind.

4. We had a favorable wind, which lasted till we passed the island of Thermia, and then died away. At night it came round ahead, and kept us beating up for Syra till the next day, when I arrived. Spent the day with Dr. Korck.

7. Went to Tenos.

14. I engaged a Hydraote vessel to take me and my family and Mr. Robertson and family to Athens.

15. In the morning the Hydraote captain called and read me part of a letter he had received, informing him that his wife was deceased, and that he must repair immediately to Hydra. As death breaks all human contracts, I could say nothing against his going, and immediately called in another captain, and engaged him in the place of the other. I afterwards learned, that the wife of the Hydraote captain was not dead, though very ill, and it was supposed that he had come to me with the news of her death, for the purpose of not fulfilling his contract.

24. A little past noon we all set sail for Athens.

27. About noon we arrived at the Pireæ, where I remained with my family till the next day. Mr. and Mrs. Robertson and family went up to the city.

28. Had all my baggage put ashore, and went up with my family to Athens, and took lodgings in my own yet unfinished house. The house I had had in view, was taken by another person, and the only one I could find was very small and mean and uncomfortable, and for that I should have to pay ten dollars a month. Rather than do this, I concluded to remain in my own,

which, as yet, had neither door nor window in it, and the roof was not even covered with tiles. I however cleared out one of the rooms, laid down some rough boards for floor, and of the same over head for a covering, and sat down quite contented and happy at having so good a place where I might rest.

July 8. The son of admiral Miaoulis died of a fever, after an illness of about eleven days, and was interred in the temple of Theseus. At the temple Mr. Venthilus made a short address to the people, stating who the son of Miaoulis was, and what were his political sentiments, and concluded by a petition that God would pardon his sins, and have mercy upon him. Young Miaoulis was, as I am informed, about twenty-five years of age, and has left a widow with a little child to weep over his loss.

12th and 13th. Feast days. The number of feast days in this country is to the scholars in the schools a great obstacle to improvement, and produces in all classes of people much idleness and wickedness. Many of the poor class of people, who live by day labor, spend their feast days in the coffee-houses, drinking wine and coffee, and playing at billiards.

14. Also a feast day, but my workmen resumed their labor. This gave me much pleasure, as I was anxious to finish one or two rooms, especially as my wife was not very well; and in case either of us should be taken ill, we should find ourselves in a very uncomfortable situation, living in a house perfectly open, and exposed to the wind from every quarter.

16. The weather excessively warm. The thermometer rose to about 99 degrees in the shade.

During the day Mr. King went with some friends to the village of Menidi, already mentioned, to converse with the people relative to the establishment of a school in that place. He did not recollect having found the heat so oppressive any where, since he left Palestine. While there he urged upon the principal inhabitants, who called to see him, the importance of teaching their children the gospel. In the evening of the next day, he returned to Athens.

In the conclusion of his journal, under date of Aug. 1st, Mr. King makes the following remarks.

I have now taken the station to which I have so long been looking, and have commenced a school, which is now divided into two, one for boys, and one for girls, and also one at Menidi. It is my intention, also, to employ a teacher of ancient Greek, for without this my school will not have that influence which I could wish; and when the plan of the city shall be made, I hope also to begin to build the long contemplated school for females. When that will

be, I cannot say, for the Turks are still here. The Athenians have petitioned to the Greek government to make the plan of their city, but have, I believe, received no answer.

Mr. King estimates the expenses of the school at Menidi at one hundred piastres a month; of the one at Athens at two hundred, besides fifty for an assistant. A teacher of ancient Greek would cost four hundred monthly; so that the whole expense of what might be called a grammar school, at Athens, would be not far from six hundred dollars annually, not including the rent of a house. Rent is high at present, but will naturally diminish, and the Board is averse to owning real estate any where in the Levant. The missionaries are instructed to hire, if possible, rather than build or purchase at the expense of the Board. Mr. King's house was built at his private expense.

Liberated Greece is at present in a troubled state, and Attica is held by the Turks. The Turks, however, present no obstacles to the establishment of schools, and the minds of the youth are as open to instruction, perhaps, as they ever will be. Mr. King is authorized to put his Athenian schools on such a footing, that the youth who attend them may receive what in that country will be regarded as a good education.

Cherokees.

EXTRACTS FROM LETTERS OF MR. PROCTOR.

AFTER Mr. Butrick and Mr. Proctor were compelled to leave Carmel by the law of the state of Georgia against white residents, the latter removed to a populous neighborhood of Cherokees in that part of their country which lies north of the southern line of the state of Tennessee, where he was cordially welcomed by the people, and has opened a promising school. Under date of August 17th Mr. P. writes respecting the

State of things at Carmel.

Since Mr. Butrick and I left the station, Mr. Thompson has preached three times there, Mr. Butrick once; and I have been twice there myself. Once I spent the Sabbath and the next day. The Cherokees there have had regular and full meetings by themselves on the Sabbath, when they have had no preaching. When I spent the Sabbath there it was late on Saturday afternoon when I arrived, and yet on the Sabbath there was a greater number at meeting than there usually was when I lived there. Mr. Sanders told me that the meetings had been fuller since we left than before. There are two cases of seriousness; and I am encouraged to think that both the persons have been born again. The church never, to me, appeared better, and I was told that

all the members appeared well. There is great harmony and peace among them. Three full Cherokees have been added to the church the last year. They united with the church in April last. They appear very well.

Proceedings at his new Residence in the Amocsee District.

Since I have been here I have talked with some of the people, given away some of the Cherokee books, and appointed a meeting for Mr. Butrick where I cannot learn that a gospel sermon was ever preached before. There is a very great anxiety for a school where thirty or forty children, it is said, would attend and board at home.

August 23d Mr. Proctor writes again, after having received permission from the Committee to open a school, and teach it while he should be obliged to remain away from Carmel.

There is a large settlement here that are exceedingly anxious for a school and for instruction in divine things. I proposed to them that I would keep school for them three months, if they would put up a school house and a house for me. This they readily agreed to do, and in three days had me one nearly up, and in a few days more it will be ready to go into. A small expense I shall have to incur in making a few conveniences, just sufficient to render us comfortable. I have never seen so great anxiety for a school as is here manifested by Cherokees. Their language is, "the rising generation want to be instructed that they may not be compelled to spend their lives in ignorance, as their fathers have had to do."

Again, September 16th, Mr. P. gives an encouraging account of the field opened for his labors, and of the interest manifested by the Cherokees.

Four weeks ago I proposed to the people of this place to keep school for them three months, if they would prepare the necessary buildings; and four weeks yesterday they cut the first tree for the building. They had to suspend their labors nearly two weeks of the time on account of the very great rains we have had in this region. And in this time I have been to Carmel, which took nearly four days; and yet it was two weeks yesterday since we moved into our new building. In this time, also, the people have put up a very good school house. My school began last Monday, and I have had thirty-three scholars. My average number for the week has been twenty-seven, and two men who are very anxious for the school, and who have done much to bring it into operation, have seven scholars more to send; so that the prospect is now very fair for a school of upwards of

forty scholars. I have never witnessed so great an interest taken in a school by Cherokees, as I have by those of this place. They have been very much engaged about the school and have done apparently all they have done very cheerfully. They all feel that they ought to find books for their children and many have procured them, and nearly all will. This week a man who sends children to the school let me have six bushels of corn for seventy-five cents a bushel, a quarter of a dollar less than the market price, because he wanted to raise a little money to buy some school-books for his children.

My design is to collect the children and others on the Sabbath, and give them religious instruction, which they seem willing to receive. The expense to the Board thus far is trifling, and will be small while I am here. To get a school opened in this place where one is so much needed has been our object.

LETTER FROM MR. WORCESTER, DATED AT THE PENITENTIARY, MILLEDGEVILLE, GA. NOV. 8, 1831.

LETTERS from Mr. Worcester and Dr. Butler, written subsequently to their being thrown into the penitentiary of Georgia, were inserted at p. 395, of the last volume. The following extracts of a more recent date will give further information to the Christian community respecting the condition and feelings of these brethren in bonds. Unceasing and hearty thanks should be given to the Head of the Church for his mercy in protecting and comforting them hitherto; while constant prayer should be offered that he will still be their guardian, and grant them uninterrupted peace of mind and an assurance of his gracious approbation and favor.

Alluding to letters which he had received from the Missionary Rooms, Mr. W. remarks—

Although without being informed of it we should have the consolation of *believing* that we may enjoy the sympathies and prayers of Christians extensively, yet it affords us much happiness to be *assured* of it, as we have been by your letter and others. Great indeed is the comfort arising from the assurance that our lot is in this respect what that of Peter was, when "prayer was made without ceasing of the church unto God for him." We also enjoy peace of mind, which we hope proceeds from the favor which God manifests to his own children, and we hope that among your prayers for us you will not forget to ask that we may not be left either to do any thing, or indulge any feelings, which shall render necessary the withdrawal, even temporary, of the light of our Father's countenance. For myself, although I cannot say that I do not feel the pain of the deprivation of liberty, of separation from my beloved family and my chosen field of

labor, and of other trials necessarily connected with our situation, yet, on the whole, I have enjoyed quite as large a share of happiness as has commonly fallen to my lot, during an equal space of time. My cheerfulness has been uninterrupted, without even an hour's depression of spirits. When I say as large a share of happiness as has commonly fallen to my lot, you will remember that it is the expression of one to whom God, in his great kindness, has given a cheerful heart.

In regard to our situation in prison, it is perhaps sufficient to say that we get along with a good degree of comfort.

We have opportunity to make some attempts at doing good among our fellow prisoners. Since the burning of the penitentiary, of which you may have heard, (it occurred in May last,) there are but four lodging rooms for prisoners; most of them lodge in three rooms, and between two of these is a free communication. Dr. Butler and I have separated our lodgings at the request of some of the prisoners, for the sake of having evening worship every night in two rooms. On the Sabbath we are in the same rooms as at night. By permission of the keepers I preach in the morning in my own room, and in the afternoon in the other, so that most of the prisoners who are disposed have opportunity to hear. The number usually present in both rooms taken together is between sixty and seventy. Dr. Butler also holds a meeting in the forenoon in the room where he lodges. Pray that these efforts may be followed with the divine blessing.

We are expecting, before long, perhaps next week, a visit from Mrs. Worcester and Mrs. Butler, accompanied by Mr. Chamberlin. Mrs. W. says, under date of October 28, "Mr. Boudinot, who is now absent at Chattooga to attend the sitting of Council, put into my hands the sum of 23 dollars for the purpose of defraying the expenses of my journey to Milledgeville, contributed by five individuals at his solicitation. The plan, I believe, was entirely his own. The persons who contributed did it very cheerfully, and promised, if that sum should not be sufficient, to give more."

From what we gather respecting public sentiment in this state, we are led to believe that a good deal of sympathy is excited in our behalf among the pious, who, while they do not approve the course we have taken, give us credit, nevertheless, for the uprightness of our motives. This is what I feared we should not obtain, not knowing but that the falsehoods with which it has been attempted to blacken our characters, might gain credit even among the good, whose esteem we cannot but highly prize. It is a great happiness to be esteemed a deluded good man, rather than an ill-designing hypocrite. Let my name be sounded abroad as a weak, misguided enthusiast, yet a sincere lover of Jesus, *anything* consistent with sincere devotion to the cause of the

Redeemer, rather than told with the highest commendation man can bestow, and yet withhold the reputation of being a servant of Christ. Yet after all, it is a light thing to be judged of man's judgment. We stand or fall at a higher tribunal.

With much love to yourself and your associates in the labors of the Missionary Rooms and your families and connections, and to all who inquire for us and pray for us in this time of our trial, and with earnest prayer for the prosperity of the missionary cause,

I remain yours in the bonds of the gospel,

S. A. WORCESTER.

P. S. Dr. B. joins in love. We are both well. You will understand that we are steadfastly of the same mind.

Mrs. Worcester and Mrs. Butler accompanied by Mr. and Mrs. Chamberlin, of the Willstown station, visited their husbands in the penitentiary about the middle of November, and had repeated interviews with them, during the three or four days that they remained at Milledgeville. Mr. W. in noticing the visit, remarks that it was "hard to part; but it is one consolation, among others, that we are all of one mind."

Under date of Nov. 16th Mr. W., in the following brief but just manner, states how himself and Dr. Butler view their imprisonment.

In such a case as the present, all private considerations dwindle into insignificance. I trust that in our minds they are swallowed up in the consideration of the momentous interests of our country and the cause of God. Persuaded still that we have pursued a righteous course, in defence of a righteous cause, and praying that God will direct us in the path of duty, and order the consequences for the glory of his name and the promotion of his cause, we cheerfully endure our trials, and perform our daily labors. "Duties are ours: events are Gods." We both continue to enjoy good health.

On the 27th of November, when the last letter received from Mr. Worcester was dated, referring to the monthly concert for prayer in December, the time at which the Board had recommended to the churches specially to remember the case of the imprisoned missionaries, he writes—

We shall remember the first Monday in next month with much interest, and we greatly hope that the Lord will so overrule all things relating to us as to further the prosperity of his cause and the peace and welfare of our country, as well as of the poor Indians. It affects us deeply that we are made the subjects of so many fervent prayers. Who are we, that we should be regarded with such interest, and be borne on the hearts of so great a multitude before

the throne of grace? May the prayers of many for us return in rich blessings upon their own heads and upon the church of our Redeemer.

It will be interesting to the friends of the imprisoned missionaries, and of the cause of the distressed Indians, to know that writs of error have been obtained from the honorable Judge Baldwin of the Supreme Court of the United States, which have been served on the governor and attorney general of the state of Georgia; and that it is expected that the case will come before the court during the present winter. The honorable William Wirt, of Baltimore, and the honorable John Sergeant, of Philadelphia, have been employed as counsel for the missionaries. Measures have been adopted in several of our large cities and in other places, to obtain by subscription money to defray the expenses incidental to the trial. The prospect now is that an adequate sum will be raised for this specific object.

EXTRACTS FROM A LETTER OF MR. THOMPSON, DATED OCT. 6, 1831.

Refutation of Charges against the Missionaries.

It has often been publicly asserted of late, that the missionaries have used improper exertions to induce the Cherokees to refuse to sell their country and remove across the Mississippi river; that they have encouraged the Cherokees to oppose the extension of the jurisdiction of the state of Georgia over them, and to resist the general policy of that state and of the government of the United States in respect to them. These and other similar charges have been brought by men in public stations, and were especially urged against Mr. Worcester and Dr. Butler, at their trial, and were reiterated by the judge when he pronounced the sentence of the law upon them; though the only crime alleged against them in the indictment, and for which they were put on trial, was that of being found *residing in the Cherokee territory* without having taken a prescribed oath.

These charges brought before the public in the most general manner, without specification of time or place, or any other circumstances, and without any attempt at proving them, the Committee have always been confident were wholly without foundation, and could not be substantiated by any competent and impartial testimony.

The following extracts from a letter of Mr. Thompson, to the editor of the Charleston Observer, and first published in that paper, repel some of these charges.

I noticed in the Observer, a few weeks since, several communications from His Excellency George R. Gilmer, containing references to my own, and the conduct of other missionaries in this nation. In his letter to the Hon. J. H. Eaton, are allegations adapted to mislead the public mind in regard to my own doings, and to create prejudice against others who are engaged in the same cause. It is due, therefore, to your readers to be made acquainted with the course I have pursued, and for which I am accused.

His Excellency states that I am "reported to have been active in exciting the Indians to their attempts to sustain an independent government." To this statement permit me to subjoin a few facts. I have been in the nation nearly three years, but have never attended a general council of the Cherokees. Nor have I ever been present at any of the regular courts. Once I witnessed a trial between citizens of this country at a place where I immediately afterwards preached. I was present also when some Cherokees had assembled to protest against the method directed by the president for receiving their annuity. In the doings of the Cherokees on that occasion I took no part except to witness the signing of their names.

The above is a detail of my attendance at the public meetings of the Indians, except when I have met them for religious purposes. I may safely challenge any man to adduce another instance. But if the reports which have reached governor Gilmer, are of sufficient validity to call for the steps which he has taken in regard to myself, might it not have been expected that I would have been more interested in the councils, courts, and other meetings of the Indians, collected for the sake of sustaining an "independent government?" Or has it been reported to His Excellency, that I have been "active in exciting the Indians in their individual capacity?" If so, there has been a time and place when and where this has been done. His Excellency has not specified as to these particulars. And why not? For the obvious reason, that evidence is wanting. A candid and enlightened public, I apprehend, expect him to *adduce evidence*, not only that I have been active, but *criminally so*, before it will be prepared to pronounce as to my guilt. I do not wish, however, to conceal the fact, that I am in favor of supporting the institutions and laws of the Indians. To wrest from them these, would, in my view, be as palpable a violation of justice, as of those treaties by which they are walled around. The view expressed above, is among the causes which have deterred me from taking the oath prescribed for white men residing in this nation, by the legislature of Georgia. Aside from this, there are other intrinsic objections against binding myself with the obligations of the above oath: for some of those laws which it is designed to support,

so far as I understand their nature and end, are adapted to *goad*, instead of protecting the defenceless Indian.

Governor Gilmer informs the late Secretary of War, that missionaries have "found their stations *too lucrative* to yield them up willingly." When I hear this allegation from the lips of injured avarice or wounded cupidity, in connection with its kindred insinuations so frequently made to the Indian, "the missionaries have come to rob you of your lands and to enslave your children," I can without great effort make up my mind silently to hear them. But I am not accustomed to hear them from a source so deserving of respect, as the executive of Georgia. I will not say that governor Gilmer has originated this allegation: for it is as old as the hostility to missions. I owe it, however, to myself, my brethren, and the cause of my master, to repel the assertion. So far as I myself am concerned, and so far as my knowledge extends to other missionaries, it is *wholly incorrect*. All I ask, and all I obtain for my labor among this people is a bare support. Nor would my pecuniary interest be affected in the least by the entire failure of the Indian cause. If any person is in possession of evidence to invalidate this statement he certainly has the *right*, and *ought* to produce it.

I understand, governor Gilmer, as including me in that class of persons whose "influence," he affirms, has been "exercised in opposition to the humane policy of the government." By "the humane policy of the government," is doubtless meant those measures in progress for the removal of the Indians beyond the Mississippi. I am represented as opposed to these measures. If by my "opposition" His Excellency means no more than that I entertain views, on this subject, differing from his own, and that

they have been expressed, I admit the correctness of his representation. I am free to confess that I anticipate the removal of the Cherokees with their aversion to it, with the greatest solicitude. I view it as the precursor to a serious, if not entire and fatal interruption of their progress in civilization and religion. And should these feeble churches of Christ, to gather which has cost the toil and expense of years, be scattered and placed beyond the reach of instruction, I have resolved that it shall be done without my aid. If the children in the schools, must be compelled to return to their parents, and accompany them to the chase, and live and die in all the ignorance of nature, it shall be without any influence of mine. Did the prospect before them in the west, offer any equivalent for the loss they would sustain in points to which I have alluded, I should view the subject differently. And is it a crime for a missionary thus to express an opinion on a subject of such universal interest to our country?

Further than a free expression of my belief, I have not gone. And if by my "opposition to the policy of government," governor Gilmer would imply, that I have endeavored to prejudice the mind of the Cherokees against a removal, or that I have been disposed in any way to intercept the agent of government when engaged in the business of enrolling emigrants, I disavow any such interference. Indeed, I have been as destitute of an opportunity, as a desire thus to interfere; for no citizen of this nation has ever expressed to me a disposition to remove beyond the Mississippi. With such as have been so disposed, I have had no means of intercourse. So far as the feelings of individuals have been made known to me, they have been, without exception, averse to a removal.

Proceedings of other Societies.

FOREIGN.

AMERICAN BAPTIST BOARD OF MISSIONS.

Spirit of Religious Inquiry excited among the Burmese.

UNDER date of Feb. 5, 1831, Mr. Judson writes as follows to the Secretary of his society.

The most prominent feature in the mission at present, is the surprising spirit of inquiry, that is spreading every where, through the whole length and breadth of the land. I sometimes feel alarmed,—like a person who sees a mighty engine beginning to move, over which he knows he has no control.

One of the most remarkable illustrations, which we remember to have seen, of the manner

in which the Holy Ghost can easily arrest the attention of a whole heathen people to the gospel, though published by only a few missionaries, and those on the frontiers of the country, is contained in the following extract of a letter from Mr. Judson, written a month later than the above.

The great annual festival is just past, during which multitudes come from the remotest parts of the country, to worship at the great Shway Dagong Pagoda in this place, where it is believed that several real hairs of Gaudama are enshrined. During the festival, I have given away nearly 10,000 tracts, *giving to none but those who asked*. I presume there have been six thousand applicants at the house! Some came two or three months journey, from the borders of Siam and China.—"Sir, we hear that there is an eternal hell. We are afraid of it. Dr., give us a writing, that will tell us how to escape it." Others came from the frontiers of Cassay, a

hundred miles north of Ava,—"Sir, we have seen a writing that tells about an eternal God. Are you the man that gives away such writings? If so, pray give us one, for we want to know the truth before we die." Others came from the interior of the country, where the name of Jesus Christ is a little known,—"Are you Jesus Christ's man? Give us a writing that tells about Jesus Christ." Brother Bennet works day and night at the press; but he is unable to supply us; for the call is great at Maulmein and Tavoy, as well as here.

The queen of Sheba came from the uttermost parts of the earth to see the wisdom of Solomon. The wise men of the east came to see the Savior in Bethlehem, having beheld his star in their native country. The Greeks wished to see Jesus, having heard his fame. Report brought together a vast number to hear the gospel on the day of pentecost. Multitudes in Christian lands are drawn within the sound and saving influence of the gospel, by curiosity.

Now the religion of Christ brings strange things to the ears of a heathen people—heaven, hell, a holy law, an infinite, eternal, holy God, a dying Savior. Let these, and other kindred facts contained in the scriptures, be noised abroad by verbal report, or by means of the press, and let the Holy Spirit employ them to arrest attention and awaken curiosity—as he does in Burmah, and has done more extensively at the Sandwich Islands—and it will not take long for a change of religion to be effected in a nation.

LONDON JEWS' SOCIETY.

Twenty-Third Report, May 1831.

THE receipts were 14,144. 7s. 2d. The society has printed an edition of the German Bible to correspond with the pages of the Hebrew Bible it had previously published, and has now for distribution the Old Testament scriptures, with Hebrew and German on opposite columns.

The whole Bible has been translated by the missionaries of the society into the Judeo-Polish language.

The New Testament was completed and published some years ago. The Old Testament was commenced by the Rev. A. McCaul, assisted by his missionary brethren and some Jewish converts. The Pentateuch was first published, and extensively circulated; the book of the prophet Isaiah next followed; and those who can estimate the blessing of being enabled, for the first time, to read in the tongue wherein they were born the wonderful works of God, will form some idea of the benefit conferred on the immense Jewish population of the north east of Europe, in giving them the scriptures in a language most exclusively their own, the language of their colloquial intercourse, and the only language which the great majority are able to read. The translation has lately been finished, after long and persevering labor, by a Jewish convert, and awaits the revision of your missionaries. The

troubles which have arisen in Poland, have caused some suspension in this work; and the state of your funds has hitherto rendered it impossible for the Committee to proceed with printing even the parts that have been fully completed.

The present number of missionaries in connection with the society is thirty, besides three in India under the inspection of the Madras Committee. Of these ten are Jews. There are also five persons engaged as teachers in Jewish schools in the Grand Duchy of Posen;—making thirty-eight in all, engaged in promoting the objects of the society. Two missionaries are employed in England; two in France, who occasionally visit Switzerland; one in Hamburg; one in the country adjacent to the Lower Rhine; one in Bavaria; one in Frankfort on the Maine; one in Dresden; one in Berlin; one in Konigsberg; one in Dantzic; one in Thorn; three in Posen; one at Breslaw; five at Warsaw; two in Lublin; two at Malta; and one at Smyrna.

After enumerating the various stations occupied by the society's missionaries, the Report concludes as follows:

Your Committee feel that a heavy responsibility rests upon them. The work of Jewish conversion is evidently going forward in England as well as in other countries. There is a wide field for labor amongst this people, many openings for the missionary, and many pressing calls for the Word of Life. A great door and effectual is opened unto us, but there are still many adversaries. There is a want of more laborers in this cause, endued with simple, self-denying faith, uniting boldness of spirit with meekness of wisdom—mighty in the scriptures—men who confer not with flesh and blood, and who are not led away by the maxims of a carnal policy, but who give themselves to the work as unto the Lord. Such instruments does the present eventful period require: and your Committee ask your earnest prayer to the Lord of the harvest that he would prepare and send forth such, to labor in the cause of Israel. And they would now conclude their Report with the fervent aspiration of the sweet Psalmist of Israel, in which they trust that every heart will unite: "O that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad."

LONDON MISSIONARY SOCIETY.

Beneficial Effects of the Scriptures in Madagascar.

THE following paragraphs are from a letter of Mr. E. Baker, missionary printer at Tananarivo, dated July 1, 1830.

The New Testament is rapidly dispersing through the whole district of Imerina, by means of the schools: it has even reached to the sea-coast in several directions, through the circumstance of many, who were formerly scholars, being stationed there on government service. Several instances have come to my knowledge, proving the zeal and spirit of inquiry with which

it is read, sometimes equalling in ardor the eagerness with which it is at first sought after. Two of my printers have, since its publication, begun to read it, and to pray in their families; and now bring each a wife and sister to chapel. Some complain, that, in many passages, they understand the words very well, but cannot get at the meaning. Of these, a few have, for some weeks past, voluntarily come every evening to read to us, and to obtain an explanation of the word of God. Some passages of scripture, as far as it regards the *literal* meaning, are peculiarly difficult to a Malagassy, arising from his ignorance of scripture generally, and from diversities of custom, &c. But even of these passages, the instruction they convey is often plain to them, though the literal meaning be obscurely comprehended. Other passages are strikingly significant, from a coincidence of customs, and the state of society here. Thus the Malagasses understand immediately the parable of the talents, Matt. xxv.; because it is a custom here for masters, on leaving home, to commit money to the care of their slaves, and on their return to demand it back with profit. So also a boy, after reading to me Gal. iv, 10, "Ye observe days and months," &c., said, "This condemns the people here, such as kill their children, because the day or month of their birth was an unlucky one; and others, who abstain from doing things at unlucky times." In numberless similar instances, passages alluding to and condemning idolatry, sorcery, &c., come with great force to the apprehension of the Malagassy. This fact shows the wisdom of God, in leaving such passages on record to manifest the fulness of the Gentiles be gathered in. I am often gratified with remarks thus illustrative of scripture, and which indicate considerable reflection upon the instructions they receive from the preached and the written word.

One man, who has been as my right hand during the printing of the latter half of the New Testament, and is the slave of a scholar, appears to me peculiarly alive to religious impressions. He attended his master to school for some time without learning anything, until Mr. Griffiths formed a plan for the instruction of all such attendant slaves. This man was amongst the first to come eagerly forward, and ere long had learned to read and write tolerably, and was at all times remarkably attentive to every meeting for divine worship. He could engage in prayer, and was appointed to teach the servants of Messrs. Johns and Griffiths every evening. His industry and perseverance at the press-work have been truly unremitting, and that for a salary never exceeding one dollar per month; which, according to custom, was divided with his master: but his chief desire, I fully believe, was to see the Testament completed: in meditation upon which, I trust, he now places his chief delight, whilst relying for salvation with much fear and trembling upon the Savior therein revealed. His zeal in persuading others has been correspondent with our best hopes of the state of his own mind. He related to me, a short time since, that he had often spoken to his father on the subject of salvation, and begged of him to learn to read; but the father always replied, "You are still young, how can you teach me any thing?" and perversely laughed at every thing read to him from the Testament. "What admonition or instruction am I," said he, "to give my father, under such circumstances?" I bid him not to cease, but to persevere in speaking to his father, avoiding, as much as possible, every word which

had made him angry. I also reminded him, that, according to the testimony of scripture, such, by nature, was the enmity of all to the word of God; but God might hereafter change his father's heart, and incline him to receive instruction.

He has succeeded better with his fellow-slaves, several of whom can read pretty well. Two other slaves, fruits I am told of this man's zealous conversation and advice, have, by their behavior, attracted a good deal of my attention. They are the sovereign's slaves, and, engaging their fellow-slaves to do their work during their absence, they have been able constantly to attend chapel. I know not if, for many months, I have failed to observe generally both, and always one of them, at the hour of prayer or preaching. I found them surprisingly acquainted with what are the simplest, but, as God has wisely ordered, the most important and leading doctrines of the gospel. They have had much scorn and ridicule to bear; yet one of them has commenced teaching his companions, and has induced six or eight fellow-slaves to become learners. He told me, that having the word of God himself, he desired that his friends might be able to read it; and so had brought them to me to try elementary lessons, promising to bring them again from time to time, that I might know their progress.

Encouraging Prospects of the Mission in Southeastern Asia.

The Rev. Messrs. Kidd and Tomlin, missionaries at Malacca, write thus, at the close of the year 1830.

A considerable portion of divine knowledge has, we doubt not, been already diffused over the Indian Archipelago, by means of tracts and scriptures. Indeed, we meet with many pleasing signs of their good effects. We frequently come in contact with Chinamen, who have at least a partial acquaintance with the doctrines of Christianity, and are familiar with the Savior's name and character. Let us then hope that the Lord will, ere long, make the knowledge they have gained effectual to their thorough conversion, by the energy of the Holy Spirit.

The tracts, which have gone abroad abundantly, have mainly wrought this preparatory work, through the blessing of the Lord: but the way being now opened for the scriptures, we hope to see the demand for them rapidly increasing.

In our recent visits amongst the Chinamen dwelling in the town and neighborhood of Malacca, we have taken the occasion of giving away a good number of parts of the Tamul scriptures to the Kling people, who come from the coast of India, and reside here, in considerable numbers, for the purpose of trade. With them we have very little trouble; for, having once found out that we have such books to give away, they frequently stop us in the streets, or come to inquire for them at the college. Now and then we can also distribute a few Malay scriptures; and occasionally an Arabic Bible or Testament, to a native schoolmaster.

Mr. Gutzlaff is still in Siam: he has sent down to Singapore a copy of the Siamese New Testament, having revised it lately, two or three times. However, before printing the whole, we shall probably try the experiment of printing a single gospel.

Under a date a few days later the writers say—

Since writing the above, during the last five or six days, we have had a great many visitors at the college, anxiously inquiring for Malay Testaments: these are chiefly Malays and Arabs, who have lately come in prows from Java, and from Palembang (a considerable settlement on the Sumatra coast): several also resident in Malacca have been stirred up. Amongst our foreign visitors, however, there is a pleasing and grateful spirit manifest: several of these are respectable and intelligent persons, of Arab extraction, who read both the Arabic and Malay, and usually wish for the scriptures in both languages. Besides supplying their own wants, they commonly request a few more to disperse amongst their friends at home. We can truly say we never witnessed such a frank, cheerful spirit in this people before; and such an eager desire for the books seems to indicate a real hunger for the bread of life. Yesterday and to-day small parties have been dropping in continually, so that we have been much occupied in ministering it to them. Perhaps not less than 80 copies of the Old and New Testaments have been taken away within the last three or four days.

DOMESTIC.

FOURTH ANNUAL REPORT OF THE AMERICAN SOCIETY FOR THE PROMOTION OF TEMPERANCE.

THIS report contains a succinct account of the rise and progress of the society, and numerous interesting facts illustrative of the progress of the temperance reformation. Other statements are introduced, showing the extent to which intemperance prevailed, the quantity and cost of intoxicating liquors drunk, and the burdensome and ruinous effects of it, previous to the rise of the society.

Less than three hundred years ago, the error began to prevail in Great Britain, that ardent spirit, as an article of luxury or diet, or as an aid to labor, is useful. The cause of this error was, the deceptive feelings of those who used it. Being, in its nature, a mocker, it deceived them.

The consequence has been, as stated by a writer in Scotland, and as illustrated by facts, "There is reason to believe, that intemperance has cost that country more lives, demoralized more persons, broken more hearts, beggared more families, and sent more souls to perdition, than all other vices put together."

This fatal error, that ardent spirit is for men in health useful, did not prevail generally among the mass of people in this country, till after the American revolution.

At the close of the first half century of our national existence, this diseased appetite had become so prevalent as to demand, annually, for its gratification, more than sixty million gallons of liquid fire. And while it cost the consumers more than thirty million dollars, it caused more than three fourths of all the pauperism, crimes, and wretchedness of the community. It also greatly

increased the number, frequency, and violence of diseases; and, according to the testimony of the most intelligent and judicious physicians, occasioned annually the loss of more than thirty thousand lives. The loss of property, occasioned by the consumption of ardent spirit, amounted, in forty years, to a greater sum than the value of all the houses and lands in the United States, forty years ago. The use of it caused a destruction—and, there is reason to fear, for both worlds—of more than half a million of men.

The following statements, illustrative of the preceding paragraph, are worthy of being seriously pondered. They show how formidable an enemy to property, and life, and reputation, and morals has been preying on our community. They are taken from an address of Judge Cranch, of the District of Columbia, and inserted in the appendix of the Report.

Count the cost of the consumption of ardent spirits in the United States.

	Dollars.
1st—72,000,000 gallons of ardent spirit, at 66 2-3 cts.,	48,000,000
2d—100 days' labor, of 375,000 drunkards, lost, at 40 cts.,	15,000,000
3d—10 years' labor, of 37,500 men, killed by ardent spirits, at 50 dollars per annum for each man,	18,750,000
4th—3-4 of the cost of crime to the United States,	6,525,000
5th—3-4 of the cost of pauperism to the United States,	2,850,000
6th—3-4 of the amount of private charities,	2,850,000
7th—3-4 of one year's labor of 1,200 prisoners lost, at \$50,	450,000

The annual loss to the country by the use of ardent spirits is 94,425,000

In this estimate, no account is taken of the loss of the labor of the paupers, prisoners confined for debt, nor of the cost of litigation created or excited by the use of ardent spirits, nor the salaries of judges, the expenses of jurors, nor of the fees of counsel.

How many paupers must be made by the abstraction of ninety-four millions of dollars annually from the small earnings of that class of society upon which the greater part of this loss must fall! And what immense benefit would the inhabitants of this country derive from ninety-four millions of dollars expended annually for their best interest and comfort!

An annuity of ninety-four millions would, in twenty years, with simple interest only, at six per cent per annum, upon each year's annuity, from the time it became payable to the end of the twenty years, amount to 3,064,800,000 dollars. The valuation of all the lands, houses and slaves in the United States, in the year 1815, exclusive of Virginia, South Carolina and Tennessee, who agreed to pay their quotas of the direct tax without a valuation, was

\$1,479,735,098	45-100.	If we add for
Virginia,	200,000,000	
S. Carolina,	48,862,192	
Tennessee,	42,715,618	the aggregate

will be \$1,771,312,908 45-100

And if we suppose the value to have increased, since 1815, in proportion to the population, the

present value of all the houses, lands and slaves in the United States, is 2,519,009,222 dollars; so that the amount annually lost to the country by the use of ardent spirits would be more than sufficient to buy up all the houses, lands and slaves in the United States once in every 20 years.

Judge Hale, after twenty years' observation and experience, declared, That if all the murders, and manslaughters, and burglaries, and robberies, and riots, and tumults, the adulteries, fornications, rapes, and other great enormities, which had been committed within that time, were divided into five parts, four of them would be found to have been the result of intemperance.

In one place, of only 6,000 inhabitants, the chief magistrate, being himself an eminent physician, informed our Secretary, that twenty-eight in that place were killed by strong drink in one year. This would make, in thirty years, eight hundred and forty. And if eight hundred and forty would be killed in a population of 6,000, how many would be killed, in that time, among 12,000,000? The proportion would be 1,680,000: while the use of this poison, without affording the least benefit, would greatly increase the diseases, lessen the reason, and diminish the happiness of all who used it; and, upon an average, would shorten their lives probably at least five years. And if drunkards, upon an average, shorten life only ten years, and temperate drinkers five, and there are only four sober drinkers to one drunkard, it would cause a loss in the United States, in thirty years, of 32,400,000 years of human probation and of active usefulness.

In the county of Baltimore, in Maryland, out of 1134 paupers, admitted to the alms-house from May 1829, to May 1830, 1059 were brought there by intemperance; viz. of temperate adults, 24; of adults whose habits were not known, 24; children of temperate parents, 13; children of parents whose habits were not known, 14; children of intemperate parents, 115; and intemperate adults, 944: total of temperate adults, and persons whose habits were not known, and their children, 75; and of intemperate adults and their children, 1,059.

The society was organized and the constitution adopted at a meeting in Boston, Feb. 13th, 1826. From about that period numerous tracts, sermons, addresses, and other publications, presenting facts illustrative of the alarming extent and consequences of the evil, and pointing out the remedy, and urging the temperate portion of the community to adopt the principle of total abstinence, have been published and very extensively circulated. Medical and various other associations and ecclesiastical bodies have adopted resolutions on the subject, and public opinion has in many ways been very decidedly expressed. Agents have been employed who have travelled, and addressed the people, and organized temperance societies very extensively in all parts of the country. The result was in about five years as stated below.

On the first of May, 1831, there were reported more than 2,200 societies and embracing more than 170,000 members. These members have been constantly increasing, and have, in many

cases, been more than doubled since they were reported. There are also numerous societies which have been formed, and some of them embracing large districts of country, not contained in the above list, and from which no returns have been received. The number belonging to societies which are not reported, in the state of New York, are supposed, by the committee of the State Society, to amount to more than 30,000. From the best information which has been obtained, the committee conclude that there are now formed, in the United States, on the plan of abstinence from the use of ardent spirit, more than 3,000 temperance societies, containing more than 300,000 members.

From the influence of these societies, and other causes, 300,000 more may have adopted the plan of not using it, or furnishing it for the use of others. Connected with these 600,000, of children and persons in their employment, and under their control, may be as many more. And thus 1,200,000 may already have been brought under the influence, and may now be experiencing the benefit, of the temperance reformation.

The quantity of intoxicating liquors drunk had diminished in some towns three-fourths, in others nine-tenths. In some towns no retailers were licensed.

Since January 1st, 1830, more than one hundred and fifty vessels have sailed from the port of Boston, which do not carry ardent spirit; and it is believed, that there are now afloat on the ocean, more than four hundred of this description. The longest and most difficult voyages are made without it; and greatly to the health, comfort and safety of the men. Of seven hundred sailors, who have called for a supply of books, at one office, more than two hundred abstain from the use of spiritous liquors; and should this course be adopted by all seafaring men, it would prevent, according to the opinion of experienced navigators, more than half of all the shipwrecks on the ocean.

More than 1,000,000 have given up the use of ardent spirit; more than 3,000 who were engaged in the traffic have renounced it; more than 1,000 distilleries have already been stopped; among more than 100,000 people, none, except keepers of public houses, have license to sell this destroyer; and from more than 100 public houses it is excluded.

My belief is, says the chairman of the committee of the New York State Society, that this state has saved, during the last year, in the lessened use of ardent spirits, \$6,250,000. And it is entirely past all calculation to estimate the great increase of wealth to the state in labor, more usefully, and more vigorously applied to every department of industry. And since rum has been dismissed, and the mind has recovered its healthful tone, the Spirit of the Lord has a power, and has been at work, in various parts of this state, in a wonderful manner; and all appear to agree, now, that the too common use of ardent spirits has been one great cause of apathy on religious subjects.

This report is a most comprehensive and invaluable manual on the whole subject.

AMERICAN COLONIZATION SOCIETY.

Notices of the Colony.

FROM letters published in the African Repository it appears that the colony at Liberia is in a highly prosperous state, that the health of the colonists was good; their agriculture and commerce, both with the contiguous tribes and with foreign countries, was rapidly advancing; that forty-six vessels had visited their port during the year preceding the date of the letter, and that the value of their exports had amounted to \$38,911. Free schools had been, or were about to be, established at all the settlements, in which were 126 pupils, and the number was expected to be doubled. A revival of religion had been experienced to such an extent that 60 persons had, within fifteen months been added to one church; of whom half, at least, were recaptured Africans.

The directors of the Basle Missionary Society have resolved to discontinue their mission at Liberia.

The colonial agent has been authorised by the Board of Managers of the Society, to employ a native teacher, to instruct a class of young men in the colony in the Arabic and other languages

of the interior, provided such a teacher can be procured for a sum not exceeding \$200 a year.

Departure of Emigrants.

A new schooner, the *Margaret Mercer*, purchased by the society for the use of the colony, sailed from Philadelphia Oct. 18th, having on board nine emigrants, one of whom was the Rev. William Johnson, a colored preacher from Hartford, Connecticut.

The schooner *Orion* sailed from Baltimore Oct. 26th, carrying between 30 and 40 emigrants. The vessel was fitted out by the Auxiliary Society of Maryland.

R. S. Finley, Esq. agent of the society for the western states, has ascertained that 100 emigrants are now ready and anxious to embark for Liberia, and that 300 will be ready within the year. Measures have been taken to fit out a vessel at New Orleans to take them. Dr. Charles Stone, a young physician of Cincinnati, has offered to accompany them to Liberia.

The ship *James Perkins*, of 400 tons, is fitting out at Norfolk, Va. to carry emigrants to the colony. Already 245 respectable free persons of color, from Southampton county, have made application for a passage; and it is expected 300 will go from that county.

American Board of Foreign Missions.

EMBARKATION OF MISSIONARIES.

ON Saturday, Nov. 26th, eight ordained missionaries and a physician, with their wives, and an unmarried printer, embarked at New Bedford, in the ship *Averick*, captain Swain, for the Sandwich Islands—a larger number than ever left our shores before, at one time, as missionaries to the heathen. Their names are as follows: *Missionaries*.—Messrs. JOHN S. EMERSON, DAVID BELDEN LYMAN, and EFRAIM SPAULDING, from the Theological Seminary at Andover; Messrs. WILLIAM PATTERSON ALEXANDER, RICHARD ARMSTRONG, and COCHRAN FORBES, from the Theological Seminary at Princeton; and Messrs. HARVEY REXFORD HITCHCOCK and LORENZO LYONS, from the Theological Seminary at Auburn; Alonzo Chapin, M. D. *Physician*; and Mr. Edmund H. Rogers, *Printer*. All, except the last, are married. Of the nineteen persons, one was from the state of Kentucky, three from Pennsylvania, one from New Jersey, two from New York, one from Connecticut, seven from Massachusetts, two from Vermont, and two from New Hampshire.

It having been expected that the embarkation would take place on the 19th, a public meeting

was appointed and held on the previous evening, in the meeting-house of the Rev. Mr. Holmes, at which the Rev. Dr. Fay and Mr. David Greene, who represented the Committee on the occasion, and the Rev. Orin Fowler, of Fall River, performed the services. The Instructions of the Prudential Committee were read at this time.

On the evening of the 21st, Mr. Spaulding received ordination as a missionary in Mr. Holmes' meeting-house, sickness having prevented his earlier ordination. Rev. Mr. Malby, of Taunton, preached the sermon, from Acts xxvi, 16, 17, 18. The audience, both at this time and on the 19th, was large and highly respectable.

While detained at New Bedford, the missionaries preached to various congregations in that and the neighboring towns, at the request of the ministers; and in most of the places where they preached, collections were taken up in aid of the Sandwich Islands mission. The collection on the evening when the Instructions were delivered, amounted to \$68.37. The amount collected in the other congregations referred to was \$147.43.

At eight o'clock on the morning of the 26th, the missionaries and their wives, with between

two and three hundred of the friends of missions, were assembled on Taber's wharf, the place appointed for embarkation. Here the missionary band united with others in singing the hymn "Blest be the tie," &c. and were commended to the protection and blessing of Almighty God in a prayer by Mr. Greene, when they immediately left the wharf in a sloop provided to take them to the ship, lying two or three miles below. They were soon on board, and at 10 o'clock the anchor was weighed, and they proceeded to sea with a fair wind.

The missionaries remained about ten days at New Bedford, participating in the kind and gratuitous hospitality of the friends of missions there, and being favored with the most interesting Christian intercourse with them. All the arrangements with the owners and captain of the ship, as well as the other circumstances of the embarkation, were of a very pleasant and satisfactory character.

The *Averick* was spoken on the 2d of December, lat. 36 degrees 22 minutes, long. 63 degrees 50 minutes. Of course she had nearly crossed the gulf stream. All were well.

At least two of the ordained missionaries are expected to become connected with the contemplated mission to the Washington Islands.

Mr. Hill, the Treasurer of the Board, was at New Bedford during most of the time, superintending the embarkation in respect to the concerns of his own department.

BOOKS IN THE CHOCTAW LANGUAGE.

THREE books prepared and translated by the Rev. Messrs. Wright and Williams, of the Choctaw mission, have been printed under their superintendence, during the last summer and fall, at the press of William Williams, in Utica, N. Y.

The first is entitled *Chahta Ikhananchi*, (*Choctaw Instructor*,) containing a summary of Old Testament history and biography, with practical reflections. The book contains 157 pages, besides 27 cuts designed to illustrate the most important scenes.

The second is entitled *Holisso Holitopa*, consisting of selections from the Gospels of Luke and John, designed to give a full account of our Savior and his instructions. It contains 152 pages, besides 17 cuts illustrative of New Testament history.

The third is a translation of the History of Joseph, making 48 pages, with three cuts.

Of each of the first and third of these books 1,250 were printed; and of the second 1,000 copies; making in all 3,500 copies and 398,000 pages.

NEW MISSION AMONG THE EMIGRATING CHOCTAWS.

REV. Messrs. Alfred Wright, and Loring S. Williams, of the Choctaw mission, who have spent the last summer and fall at the north, superintending the printing of books in the Choctaw language, have recently been appointed by the Committee to proceed to the new Choctaw country, west of the Arkansas territory, and commence a mission there. A large portion of the members of the church, and others who adhere to the Christian party, have already removed, or are expected to remove this winter, and to settle together on the Red River. Mr. and Mrs. Williams started about the middle of October and proceeded by the way of the old Choctaw nation. Mr. and Mrs. Wright embarked at New York for New Orleans Dec. 1st, and will go from that place directly to their field of labor.

The following paragraph is taken from a letter of a gentleman not connected with the mission, who was travelling from the Choctaw nation to New Orleans, and shows the interesting and hopeful circumstances under which this new mission will be commenced. The date is Nov. 14th.

I passed a night at an encampment of nearly two thousand Choctaws, who were on their march to the west; and it was to me, I assure you, a deeply interesting occurrence. I had been but a few minutes on the spot where they had encamped for the night, when the blowing of a horn announced that the hour of their evening devotions had arrived. I attended their meeting, and gave them, through an interpreter, a pretty long talk, to which they listened with the deepest silence and attention. Then I called upon one of them to pray in his own language. I suppose that a hundred of them, at least, instantly prostrated themselves on the ground, and all was solemnity around. Oh it was a heart-drilling scene. Would, thought I, that those churches which have contributed to the support of the missions among these Indians, could only behold this spectacle. What a rich reward would they feel that they had received. And would, too, I felt, that all the enemies of missions and of the Indians were present, and their flinty hearts would melt in tenderness and compassion towards them.

The Rev. Dr. CORNELIUS has accepted his appointment as Corresponding Secretary of the Board, and will enter upon the duties of the office as soon as his present engagements will permit.

It is stated with regret that the insertion of the portrait of Mr. Everts is again very unexpectedly obliged to be postponed. The plate has, however, been received, and is in the hands of the printer; and if a sufficient number of impressions can be taken seasonably, it will be inserted in the next number; if not, it will be in that for March.

Donations

FROM NOVEMBER 16TH, TO DECEMBER 15TH,
INCLUSIVE.

I. AUXILIARY SOCIETIES.

<i>Brookfield Assn. Ms. A. Newell, Tr.</i>	
Brimfield, La. 52,63; chh. 45;	
mon. con. 23,90; sub. sch. chh. 2,06;	192 89
Charlton, Gent. 21; la. 21,07;	42 07
New Braintree, Gent. 82,80; la. 64,37; mon. con. 23,34;	170 51
North Brookfield, Gent. 97,68; la. 81,84;	179 52
Oakham, Gent. 13,67; la. 21,98;	
mon. con. 13,66; fem. juv. so. 2,61;	51 22
South Brookfield, Gent. 35; la. 15,42; mon. con. 10;	60 42
Spencer, Gent. 48,52; la. 64; mon. con. 14,11; male juv. so. 3,75;	130 38
Sturbridge, Gent. 57,12; la. 52,18;	109 30
West Brookfield, Gent. 43,50; la. 54,96; fem. juv. so. 6,35;	104 81
Western, Gent. 29,11; la. 39,38;	81 79
mon. con. 13,30;	
West Ware, Gent. 38,35; la. 26,50; mon. con. 10;	74 94
	1,127 85
Ded. expenses paid by aux. so. 25,49; c. note, 1;	26 49
	1,101 36
Ded. am't ackn. in Dec.	700 00—401 36
<i>Cheshire co. N. H., C. H. Jaquith, Tr.</i>	
Westmoreland, Rev. Mr. Pratt's so.	8 00
<i>Colchester and vic. Ct. W. T. Turner, Tr.</i>	
Three indiv.	11 00
Colchester, 1st so. Gent. 29,79; la. 33,14; mon. con. 19,33; benev. band, 4,60;	86 76
West Chester so. Gent. 4,38; la. 75c.	5 13
Lebanon, Exeter so. Gent. and la.	36 12
Goshen so. Gent. 91,75; la. 50;	141 75
	283 76
Ded. expenses paid by aux. so.	23—283 53
<i>Columbia co. N. Y., I. Platt, Tr.</i>	205 44
<i>Cumberland co. Me. W. C. Mitchell, Tr.</i>	
Brunswick, D. Dunlap,	10 00
Cape Elizabeth,	5 00
Cumberland, Asso.	16 42
Hebron, Mr. Perkins,	2 00
New Sharon, La. 15,10; mon. con. 3,94;	19 04
North Yarmouth, I. H.	1 12
Portland, G. and G. M. 3; la. of 2d par. 17,88;	20 88
Standish, Mon. con.	15 50
Westbrook, Mon. con.	22 16—112 12
<i>Essex co. Ms. J. Adams, Tr.</i>	
Salem, Mon. con. in Howard-st. chh. 17,84; do. in S. so. 6,76;	24 60
<i>Essex co. N. J., T. Frelinghuysen, Tr.</i>	44 21
<i>Fairfield co. East, Ct. S. Sterling, Tr.</i>	
Coll. at ann. meeting,	4 00
Bethel, Gent. 32,67; la. 14,54; mon. con. 20,36; sub. sch. 2,54; (of which to constitute the Rev. ERASTUS COLLs an Honorary Member of the Board, 50)	70 11
Bridgeport, Rev. Mr. Blatchford's chh. and so.	83 50

Mon. con. (of which to constitute the Rev. NATHANIEL HEWIT, D. D. an Honorary Member of the Board, 50); 57; gent. 17; la. 17,50;	91 50
Brookfield, Gent. 94; la. char. so. 14; fem. Dorcas asso. 6,50;	44 50
Danbury, Gent. 11; la. 38,83; young la. union so. 10; mon. con. 36,25;	96 06
Huntington, Gent. 61,30; la. 64,03; la. glean. so. 30; la. union so. 40; mon. con. 18;	213 33
Monroe, Gent. 33,28; la. 33,79;	67 07
New Fairfield, Gent.	12 00
Redding, Gent. 24,30; la. 18,31; mon. con. 4;	46 61
Stratford, Gent. 15,88; la. 34,69; a lady, for Sandw. Isl. mss. 1;	51 50
Trumbull, Gent. 12,07; la. 13,19; la. sewing so. 7; mon. con. 2,75;	35 01
Unknown,	50
	815 71
Ded. expenses paid by aux. so.	25—815 46
<i>Franklin co. Vt. H. Jones, Tr.</i>	30 37
<i>Franklin co. Ms. F. Ripley, Tr.</i>	
Ashfield, Gent. 54,95; la. 44,80; mon. con. 13,22;	111 97
Buckland, Gent. 33,62; la. 39,30; mon. con. 11,32; work. so. 5,51;	89 75
Charlemont, Gent. 37,56; la. 30,11; mon. con. 5,40;	73 07
Colrain, Gent. 12,07; la. 22,50;	34 57
Conway, Gent. 77,64; la. 104,43;	182 07
Gill, La. 6,42; mon. con. 3,88;	16 30
Greenfield, Gent. 62,50; la. 48,32; mon. con. 42,09;	152 92
Hawley, 2d par. 20,26; gent. 35,55; la. 27,55;	83 36
Heath, Gent. 53,06; la. 28,11; la. char. so. 5;	86 17
Montague, Gent. 22,31; la. 18,03; mon. con. 2,87; c. box, 50c.	43 71
Northfield, 2d par. Gent. 5,28; la. 11; c. box, 1; juv. so. 2,25;	19 53
Shelburne, Gent. 51,28; la. 41,32;	92 60
Warwick, Gent. 7,56; la. 12,50; mon. con. 5;	20 06
Wendell, Asso. 15,40; mon. con. 5;	20 40
	1,020 48
Ded. expenses paid by aux. so.	14 61—1,005 87
<i>Grafton co. N. H., W. Green, Tr.</i>	
Bath, Gent. and la.	10 00
Campton, Gent. 37,43; la. 35,83; mon. con. 47,54;	190 80
Hanover East, Gent. and la. 13,67; mon. con. 3,48;	17 15
Hanover Plain and Dartmouth college, Mon. con.	95 40
Haverhill, Gent. and la. 19; mon. con. 40;	59 00
Hebron, Gent. and la.	20 35
Holderness, La.	7 00
Lebanon, Gent. 7; la. 22,31; mon. con. 40;	69 31
Lime, La.	12 15
Littleton, Gent. and la.	5 00
Orford, Gent. 4,22; la. 5,32; mon. con. 3,46;	13 00
West, Gent. and la.	12 00
Piermont, Gent. and la.	3 50
Plymouth, Gent. 14,22; la. 34,94; mon. con. 46,60;	95 76
Thornton, Gent. 3,63; la. 13,35;	16 98
Unknown,	55
	557 95
Ded. expenses paid by aux. so.	3 67—554 28
<i>Hartford co. Ct. J. R. Woodbridge, Tr.</i>	
Berlin, Kensington so. Gent. 8; la. 24,17;	32 17
Enfield, E. Parsons,	20 00
Hartford, 1st so. Gent.	50 00
N. so. Mon. con.	4 25

Hartland, W. so. Gent. 4; la. 7,09;	11 09
Wallingford, Young la. miss. so.	12 06—129 57
Lincoln co. Me. W. Rice, Tr.	
New Castle, Gent. 18,78; la. 16; mon. con. 15,29;	50 00
Phippsburg, Rev. J. Boynton,	17 61—67 61
Merrimac co. N. H., S. Evans, Tr.	
Boscawen, Mon. con.	13 63
Concord, Mon. con.	27 65—41 28
Middlesex, Ct. C. Nott, Tr.	
Chester, Gent. 16; la. 14,25; mon. con. 8; contrib. by W. W. 5; a fem. friend, Sec. J. P. L. 3;	46 75
East Haddam, Gent. 23; la. 24;	47 00
Haddam, Gent. 44,75; la. 39;	76 75
Hadlyme, Gent. 8,57; la. 10,50;	19 07
Killingworth, A fem. friend,	25
Lyme, Gent. 14,60; la. 28,94; mon. con. 10,65; N. Matson, to constitute the Rev. CHESTER COLTON an Honorary Member of the Board, 50;	104 19
Millington, Gent. 8,92; la. 8,05;	16 97
North Killingworth, Gent. 12,05; la. 18,17; mon. con. 12,01;	42 23
North Lyme, Gent. 19,38; la. 21,75;	41 13
Pettipaug, Gent. 35,34; la. 34,68; mon. con. 30;	100 02
Saybrook, Gent. 32,14; la. 34,79; mon. con. 10,25;	77 18
Westbrook, Gent.	12 00
	583 54
Ded. expenses paid by aux. so.	1 70—581 84
Middlesex co. Ms. C. Davis, Tr.	
Acton, La.	4 07
Concord, La.	17 93
East Sudbury, Gent. and la.	21 85
Natick, Gent. and la.	14 31—58 16
Middletown and vic. Ct. R. Hubbard, Tr.	
Chatham, Middle Haddam, La.	17 73
Middletown, 1st so. Gent. 51,75; la. 64,96;	116 01
Upper Houses, Mon. con.	14 00
Middlefield, La.	24 66—172 40
Monroe co. N. Y. By E. Ely,	
Attica, Presb. chh.	5 00
Brockport, Mon. con. in presb. chh.	40 00
Byron, Fem. miss. so.	22 00
East Avon, Mon. con. in presb. chh.	10 62
Livonia, Mon. con. 21; sab. sch. chil. 10,50; fem. mite so. 10,75;	42 25
North Penfield, Presb. chh.	9 83
Ogden, Mon. con. in cong. chh. 35; cong. chh. 15;	50 00
Rochester, Mon. con. in 1st presb. chh. 171,96; do. in 2d do. 163,18; do. in 3d do. 70; la. of do. to constitute the Rev. LUKE LYON an Honorary Member of the Board, 50; Mrs. A. M. 1;	456 14
Royalton, Mon. con. in cong. chh.	13 31
Sweden, Mon. con. in presb. chh. 14,50; cong. chh. 3;	17 50—666 65
New Haven city, Ct. C. J. Salter, Tr.	
Fem. miss. asso. 129,40; mon. con. in three cong. so's, 16,29; gent. in united so. 5;	150 69
New Haven co. East, Ct. S. Frisbie, Tr.	
Branford, Gent. 52,05; la. 40,67;	92 73
Cheshire, La.	22 00
East Haven, Gent. 21,18; la. 28,92;	50 10
Guilford, Gent. (of which to constitute the Rev. AARON DUTTON an Honorary Member of the Board, 50;) 95,70; la. 64,20;	159 90
Madison, La. cent so.	44 00

Meriden, Gent. 99,63; la. 32,29;	138 45
North Branford, Gent. and la. (of which to constitute the Rev. JUDSON A. ROOR an Honorary Member of the Board, 50;)	51 38
Northford, Gent. 5; la. 21;	96 00
North Guilford, Gent. 23,52; la. 35,25;	58 77
North Haven, Gent. 15,91; la. 14,42; See M. Herald for Nov.	
Ded. c. note, &c.	637 32
	1 43
	635 89
Ded. sums ack. in Nov. 165,78; Dec. 132;	297 78—338 11
New York city and Brooklyn, W. W. Chester, Tr.	1,139 29
Norfolk co. Ms. Of \$150 fr. gent. in 2d chh. Dorchester, ack. in Nov. \$12 were fr. E. Riggs, 5th pay for David Riggs in Ceylon.	
Northampton and neighb. towns, Ms. J. D. Whitney, Tr.	
Coll. at ann. meeting,	29 04
Amherst, A fem. friend,	1 00
1st par. Gent.	100 25
Belchertown, Gent.	33 75
Chesterfield, Gent. 5; la. 7,07;	12 07
Cummington, Gent. 18,62; la. 33;	51 62
East Hampton, Gent. 14,84; la. 11,06; fem. benev. so. for Payson Williston at Mayhew, 6,35;	32 15
Enfield, Gent. 142; la. 72; mon. con. 58;	272 00
Goshen, Gent. 17; la. 12,75; mon. con. 7,26;	37 01
Granby, E. par. Gent. 35; mon. con. 15,02; to constitute the Rev. JOSEPH KNIGHT an Honorary Member of the Board,	50 02
W. par. Gent. 57,25; la. 42; mon. con. 20,05; fem. work so. 15,50;	134 80
Hadley, Gent. 76,50; la. 29,24; mon. con. 80,40; fem. mite so. 17,62; sab. sch. for sch. at Bombay, 2,94; ELISHA DICKINSON, which constitutes him an Honorary Member of the Board, 100; W. Dickinson, 50;	362 20
E. M. 4,50; A. M. 1;	108 78
Hatfield, Gent. 58,44; la. 50,34;	2 25
Illinois, A lady,	
Middlefield, Gent. 37; la. 8; mon. con. 11,58;	56 58
Northampton, La. 103,66; mon. con. 22,73; a friend, 15; do. 10; J. W. 5; two widows, 5; Plain Dist. Jews so. 4;	165 39
Norwich, Gent. 5; la. 9,80;	14 80
Plainfield, Gent. 18,62; la. 14,08;	32 70
Southampton, Gent. 40; la. 28,70;	68 70
South Hadley, 1st par. Gent. (of which to constitute DAVID R. AUSTIN an Honorary Member of the Board, 100;) 106; la. cent. so. 38,29; la. Cher. so. 16,50; mon. con. 28;	188 79
Sunderland, Gent.	6 00
West Hampton, La.	13 81
Whately, Gent. 30,18; la. 37,53;	67 71
Williamsburg, Gent. 13,12; mon. con. 7,77; la. 23;	43 89
Worthington, Gent.	11 25
	1,896 56
Ded. expenses paid by aux. so.	6 56—1,89 00
Old Colony, Ms. H. Coggeshall, Tr.	
Dartmouth, Coll. for Sandw. Isl. miss.	7 21
Mattapoisett, Mrs. T. for do.	1 00
Middleboro', 1st par. Gent. 61,82; la. 63,17; juv. asso. 2,45;	127 44
New Bedford, N. chh. Gent. 35,97; Miss A. W. 1,50; coll. for Sandw. Isl. miss. 68,37;	105 84

Rochester, Rev. Mr. Bigelow's par. coll. for Sandw. Isl. miss.	10 03
Rev. Mr. Cobb's par. Mon. con. and coll. for do.	12 00—263 52
<i>Onida co. N. Y. A. Thomas, Tr.</i>	
Ballston, Coll. in presb. chh.	18 55
10,55; Mrs. H. 5; three chil. 3;	
Camden, Coll. in presb. chh.	
16,49; gent. 9; la. 11,21; mon. con. 1; for Choc. miss.	37 70
Deposit, Mon. con. in cong. chh.	40 00
Homer, Mon. con. 38,25; benev. asso. 54,75;	93 00
Litchfield, Indiv.	75
New Hartford, A friend for Choc. miss.	5 00
Norway, Mon. con.	12 00
Norwich, Chenango presbytery, Paris, Fem. benev. asso. 19,19; mon. con. 7,39; indiv. 32,85; for Choc. miss.	20 00
	50 43
Richland, Mon. con. in cong. so.	5 00
Rome, Young la. sewing so.	62 00
Sangersfield, Mon. con. in cong. chh. 16,50; coll. 10;	26 50
Van Buren, Mrs. E. Warner, Vernon Centre, La. miss. so.	2 00
Verona, Coll. in Rev. Mr. Merri- ck's cong. for Choc. miss.	25 00
Verona, Coll. in Rev. Mr. Mer- rick's cong. for Choc. miss.	11 06
Westmoreland, Coll. in presb. chh. for Choc. miss.	15 00
Whitesboro', Aux. so.	73 00—496 99
<i>Rockingham co. East, N. H., D. Knight, Tr.</i>	
Exeter, Gent. 43; la. 64,55;	107 55
Northampton, Gent. and la.	40 58
Portsmouth, Mon. con.	1 69
Rye, La.	6 87—156 69
<i>Tolland co. Ct. J. R. Flynt, Tr.</i>	
Columbia, Gent.	28 06
Tolland, Sab. sch. 3,52; mon. con. 1,48;	5 00
Willington, Gent. 9,09; la. 12,07;	21 16—54 22
<i>Worcester co. North, Ms. A. Wood, Tr.</i>	
Ashburham, Gent. 23,02; la. 23,20; mon. con. 5,10;	51 32
<i>Worcester co. Central, Ms. H. Wheeler, Tr.</i>	
Boylston, La.	24 02
Holden, Gent. 161,40; la. 105; mon. con. 75,33;	341 73
Leicester, Gent. 207; la. 42,60; mon. con. 19,32;	208 92
Oxford, Gent. 25,56; la. 23; mon. con. 14,18;	62 74
Paxton, Gent. 12; la. 9,03; mon. con. 6;	27 03
Rutland, Gent. 42; la. 54,50; mon. con. 3,53;	100 00
Shrewsbury, Gent. 46,53; la. 41,67; mon. con. 25,35;	113 55
West Boylston, Gent. 39,10; la. 43,36; mon. con. 42,93;	125 39
Worcester, Rev. Mr. Abbot's so. Gent. 45,16; la. 122,22; mon. con. 105;	272 38
Rev. Mr. Miller's so. Gent. 64,18; la. 75,72; mon. con. 160;	299 90—1,635 66
<i>Worcester co. Ms. Relig. char. so. H. Mills, Tr.</i>	
A friend, 2; int. 3;	5 00
Grafton, Gent. 10,51; la. 29,40; mon. con. 21,19;	61 10
Northboro' and Berlin, Asso.	3 00
Northbridge, La.	11 00
North Meriden, Gent. 3,87; la. 3,63;	7 50
Sutton, Gent. 36; la. (of which fr. a fem. friend, 61;) 113; mon. con. 56,34;	205 34
Upton, Gent. 9; la. 13,68; a friend, 1;	23 08
Uxbridge, Gent. 32,25; la. 37; a friend, 25; contrib. 8,57; a fem. friend, 6;	108 82
Ward, Gent. 35,17; la. 25,22; mon. con. 10;	70 39

Westboro', Gent. 135; la. 128; 963 00
West Millbury, Gent. 14 00—773 83

Total from the above Auxiliary Societies, \$12,152 07

II. VARIOUS COLLECTIONS AND DONATIONS.

Akron, O. Mrs. W. Wells,	1 00
Albany, N. Y. 4th presb. chh.	50 00
Athens, N. Y. Ladies to constitute the Rev. DAVID AMEEL, Missionary to China, an Honorary Member of the Board, 50; ded. \$25 ackn. in Nov. fr. Greene co.	25 00
Auburn, N. Y. 1st presb. so.	6 25
Beach Spring, O. Indiv. in Rev. J. Rea's cong.	10 00
Bedford, Va. T. L. I. 5; Miss M. M. 5;	10 00
Bethlehem, N. Y. Coll. for John Denniston in Ceylon,	12 00
Boston, Ms. Sab. sch. in North Bennet-st. 1st fem. class, for sab. sch. in Bombay, 3; av. of jewelry, 1,16; a col'd fem. for hea. chil. 2;	6 16
Brattleboro', Vt. Mrs. W. Fessenden,	5 00
Bristol, R. I., M. box of B. F. W.	2 00
Brookline, Ms. Mon. coll. for ed. in Greece, 8,47; Kingsbury so. for Hightower, 7,30;	15 67
Buffalo, N. Y. Mon. con. in Mr. Eaton's chh.	100 00
Caldecott, N. J. Rev. S. Grover,	1 00
Canaan, N. Y. North so. (of which to constitute the Rev. CYRUS HUDSON an Honorary Member of the Board, 50;)	60 00
Canandaigua, N. Y. Mon. con. for Rev. Mr. Goodell, to replace books, &c. destroyed by fire,	50 00
Cherry Valley, N. Y. ELISHA TAYLOR, which constitutes him an Honorary Member of the Board, 100; mon. con. 16,84; fem. miss. so. 22,25;	139 09
Colchester, Ct. La. sew. so.	12 51
Columbia, S. C. Mon. con. in presb. chh.	15 00
Danville, Pa. Coll. in presb. chh. for Sandw. Isl. miss.	50 00
Durham, N. Y. Mon. con. in S. school-house,	24 60
Essex, Vt. Fem. asso.	11 80
Fairhaven, Vt. A fem. friend,	5 00
Fairhaven, Ms. Coll. in cong. so. for Sandw. Isl. miss.	50 00
Fall River, Ms. Coll. in cong. chh. and so. for Sandw. Isl. miss.	39 00
Fannettsburg, Path Valley, Pa. 7,60; Rev. A. McG. 1;	8 60
Franklin, N. Y. Mon. con. in presb. chh.	27 58
Genoa, N. Y. 1st presb. cong. 76,60; mon. con. in do. 13;	89 60
Goochland co. Va. A sister,	1 00
Goshen, N. Y. Asso. in Rev. Dr. Fisk's chh.	28 00
Green Castle, Pa. By Rev. J. G. B.	31 00
Hardwick, Ms. Chh. and so.	21 56
Hartford, Ct. A friend,	100 00
Hudson, O. Mon. con. in Wes. Reserve college, 35; for miss. so. 21;	56 00
Jamaica, Vt. P. Spaulding,	5 00
Juniata co. Pa. Mr. Mitchell,	50
Kiskaquonillos, Pa. Chh.	50 00
Leicester, Pa. Contrib.	1 75
Lexington, Va. Mon. con. in presb. chh.	13 62
Lyndon, Vt. Mon. con. in cong. chh.	12 19
Mays Lick, Ky. J. Shanklin,	1 00
Meigs, O. J. H. a balance,	50
Mendon, N. Y. Mon. con. in 1st presb. chh.	12 00
Mercersburg, Pa. R. Widney,	2 00
Middlesex North and vic. Ms. Char. so. to constitute the Rev. LEONARD LUCE, of Westford, the Rev. JOHN W. CHICKERING of Bolton, and the Rev. HOPE KNOWS of Shirley, Honorary Members of the Board, 150; for wes. miss. 2,09;	152 09
Middletown, Ct. E. C. Hubbard,	50
Min, Pa. J. McG. 50c. a female 13c.	63

<i>Milintown</i> , Pa. Chh.	
<i>Millton</i> , N. Y. A young lady,	
<i>Monroe</i> , Michl. Ter. Mon. con.	
<i>New Bedford</i> , Ms. An unknown friend,	
10; a friend, 1;	
<i>New Hampshire</i> , A friend,	
<i>New Lebanon</i> , N. Y., R. Woodworth, a	
revol. pensioner,	
<i>New London</i> , Ct. Gent. asso. (of which	
fr. T. W. Williams, 50; fr. R. Coit, 50;)	
<i>Newport</i> , R. I. Mon. con. in 3d cong. so.	
22; la. asso. 24.57;	
<i>Newton</i> , E. par. Ms. A friend, for Cher.	
miss.	
<i>Petersburg</i> , Va. Mrs. S. Hoge, 25; T. At-	
kinson, 20; mon. con. 20.65;	
<i>Philadelphia</i> , Pa. Rev. Dr. Ely, rec'd at	
Fairfield, Ark. Ter.	
<i>Portsmouth</i> , N. H. United mon. con. in	
North and Pleasant-st. chhs.	
<i>Powhatan</i> , Va. G. W. Flournoy,	
<i>Putnam</i> , O., A fem. friend,	
<i>Reading</i> , S. par. Ms. Fem. retrench. so.	
for wes. miss.	
<i>Richmond</i> , Va. D. I. Burr, 100; F. James,	
100; E. James, 40; H. L. W. 25; Rev.	
W. I. A. 20; T. C. 20; seven indiv. ea.	
10; fourteen do. ea. 5; three do. 9.50;	
mon. con. 68.63; W. I. 5;	
<i>Root</i> , N. Y. Mon. con.	
<i>Royalton</i> , Ms. Sab. sch. class, for hea.	
chhl.	
<i>Sand Lake</i> , N. Y. Mrs. I. W.	
<i>Schenectady</i> , N. Y. Mon. con. in Union	
college,	
<i>Sinking Creek</i> , Pa. Aux. so.	
<i>Springfield</i> , Vt. I. W. Lewis,	
<i>Statesburgh</i> , Michl. Ter. A friend,	
<i>Taunton</i> , Ms. Coll. in Trin. cong. so. for	
Sandw. Isl. miss.	
<i>Thetford</i> , Vt. Fem. char. so. to consti-	
tute the Rev. ELISHA G. BARCOCK an	
Honorary Member of the Board,	
<i>Troy</i> , N. Y. Mon. con. in 3d presb. chh.	
<i>Wassalboro'</i> , Me. Mon. con.	
<i>Waldoboro'</i> , Me. Gent. asso. 11; la. asso.	
19; mon. con. 20; to constitute the Rev.	
DAVID M. MITCHELL an Honorary	
Member of the Board, 50; J. P. P. 3;	
<i>Waterford</i> , <i>Tuscarora</i> , Pa. M. Laughlin,	
<i>Weynesboro'</i> , Ga. W. Urquhart,	
<i>Westboro'</i> , Ms. A friend, av. of watch,	
<i>Westfield</i> , N. J. Mon. con. in presb. chh.	
<i>West Kiskaqueuillos</i> , Pa. Mr. A. 53c.	
Mrs. A. 50c.	
<i>West Newbury</i> , 1st par. Ms. Aux. so.	
<i>White Sulphur Springs</i> , Va. Coll.	
<i>Winthrop</i> , Me. Mon. con.	
<i>Unknown</i> , or pur. concealed, A friend,	

Whole amount of donations acknowledged in the preceding lists, \$14,892 12.

III. LEGACIES.

<i>Austerlitz</i> , N. Y. Elizabeth Hoxford,	
dec'd, for Sandw. Isl. miss.	30 00
<i>Berlin</i> , Vt. Miss Charlotte Bulkley,	
dec'd, by J. Loomis,	80 00
<i>Holden</i> , Ms. Joab Smith, dec'd, by H.	
Wheeler,	200 00
<i>Salem</i> , Ms. Mrs. Anna Dodge, dec'd, by	
M. Newman, Ex'r,	600 00
<i>Williamsburgh</i> , Ms. Mrs. Caroline B.	
Adams, by Mrs. D. Mayhew,	10 00

IV. DONATIONS IN CLOTHING, &c.

<i>Andover</i> , Ms. A box of books, for D.	
Gage, Emmaus.	
<i>Bath</i> , N. H., A box, fr. fem. miss. so.	50 18
<i>Bethel</i> , Ct. A bundle, fr. la. asso.	16 09
<i>Brookfield</i> , Ct. A barrel, fr. fem. Dor-	
cas asso.	39 25
<i>Brookline</i> , Ms. Sundries, fr. Kingsbury	
so. for Hightower,	12 50
<i>Canaan</i> , Ct. Medical books, &c. fr. Dr.	
E. D. Ely, dec'd.	

10 12	<i>Charlemont</i> , Ms. A box, fr. fem. benev.	
50	sew. so.	
3 00	<i>East Haddam</i> , Ct. A box, for Rev. J. S.	
	Green, Sandw. Isl.	24 00
11 00	<i>Groton</i> , N. Y., A box, for Dwight.	
50 00	<i>Jericho</i> , Vt. A box,	24 00
10 00	<i>Lancaster co.</i> Pa. A box, fr. la. of Grove	
	cong. for Mrs. Chamberlain, Sandw.	
	Islands.	
161 00	<i>Middlefield</i> , Ms. A keg, for Rev. D. Tem-	
	ple, Malta.	
46 57	<i>Mount Desert</i> , Me. A box, fr. females of	
	cong. so.	35 00
1 00	<i>New Boston</i> , N. H., A bed and bedding,	
	fr. Mrs. M. Cochran.	
65 65	<i>New York city</i> , A box, fr. la. miss. so. of	
	South D. chh. 65.55; sundries, fr. Mr.	
50 00	Heyer; a ream of paper, fr. Mr. Fan-	
	shaw; sundries, fr. indiv. rec'd at	
	Seneca.	
110 24	<i>Orisco</i> , N. Y., A box, fr. ladies, for	
1 00	Sandw. Isl. miss.	
5 00	<i>Pequea</i> , Pa. A keg, for Mrs. Chamber-	
	lain, Sandw. Isl.	
15 69	<i>Reading</i> , S. par. Ms. Sheetting and hose,	
	fr. fem. retrench. so. for wes. miss.; a	
	bundle, for Rev. E. Spaulding, Sandw.	
	Isl.	
528 13	<i>Rochester</i> , Vt. A box. fr. fem. char. so.	
7 00	for wes. miss.	30 00
	<i>Spencer</i> , Ms. A box, fr. fem. char. so. for	
50	Dwight,	33 70
10 00	<i>Thetford</i> , Vt. A box, fr. ladies, for wes.	
	miss.	32 00
2 24	<i>Trumbull</i> , Ct. A bundle, fr. miss. asso.	8 39
21 00	<i>Vernon</i> , Ct. A bundle, fr. fem. benev. so.	
10 00	for Choc. miss.	8 84
1 00	<i>Westboro'</i> , Ms. A coverlet, fr. a friend.	
29 19	<i>Underhill</i> , Vt. A box.	
	<i>Unknown</i> , A box; two boxes, for Rev. G.	
	B. Whiting, Beyroot; a box, for Rev.	
	D. Temple, Malta.	

The following sums were contributed at Smyrna, for Mr. Goodell and his family at Constantinople, to aid them in replacing articles which were destroyed by the fire. The currency is piastres, equal to about six cents each.

J. Langdon, 350; N. P. Smith, 345; I. S.	
& Co. 250; G. W. Lewis, 200; O. Clark,	
200; H. G. Gray, 150; W. D. Hammond,	
170; J. D. Jough, 100; J. Purdie, 100;	
O. Hayes, 100; J. Van Lennep, 100;	
D. Offley, 100; J. Brewer, 100; W. V.	
Hutchings, 100; C. Wailey, 100; J. Pratt,	
100; Capt. Brewster, 60; N. Perkins, 50;	
C. Larkin, 50;	2,725

In addition to the above, various articles were contributed by Capt. Gray, Capt. Lewis, Mr. Moores, Mr. Hathaway, Mr. Brewer, Miss Reynolds, Mrs. Van Lennep, Mrs. Stith, Mrs. Moores, and Mrs. Jetter.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.
Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools: especially for the Sandwich Islands.
Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.
Blankets, coverlets, sheets, &c.
Fulled cloth, and domestic cottons of all kinds.

It frequently happens that boxes of clothing, &c. are left at the Missionary Rooms unaccompanied by a letter, or any thing to designate the places from which they are sent. It is therefore recommended to donors, who send boxes, bundles, &c. in all cases to mark upon them the town and state from which they come; as, for instance, "from Concord, N. H." Boxes, &c. intended for particular individuals, or stations, should be directed accordingly.